

TEEN-AGE DRINKING

Questions and Answers

RETARDED CHILDREN

By Pearl Buck and Others



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Students from other countries join young Americans at worship under the gleaming spire of recently built Wesley Methodist Church.

University of Illinois Wesley Foundation



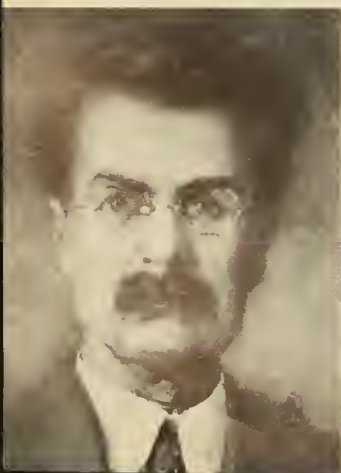
YEARS OLD

AFTER SEEING the imposing church serving Methodist students at the University of Illinois, Urbana, it is hard to believe that launching a campus ministry at first had strong opposition—even among church leaders. Was it not enough, some asked, that Methodism had many schools of her own?

The answer is self-evident in activities at Urbana's student religious center, site of the first Wesley Foundation in 1913. Today it is one of the 183 accredited foundations in 45 of the 50 states. This special ministry, served by the Board of Education's Department of College and University Life, reaches many of the 250,000 Methodist or Methodist-preference college students.

At Urbana, in the early 1900s, the Rev. Willard N. Tobie's compelling dream was to establish a vital religious center for the state university. His successor, the Rev. James C. Baker, helped organize and was director of the Wesley Foundation until he was elected bishop in 1928. Along with Edmund J. James, then the university's president, Bishop Baker (now retired) believed that education and religion belong together. Their supporters could point to others who had had the same philosophy: Dr. Paul Burt, who for 34 years was campus minister here and planned the church;

John Wesley, founder of Methodism, who united "knowledge and vital piety" in Oxford University's Holy Club and later founded Kingswood School; and the Apostle Paul, who sought out the center of learning in ancient Athens to witness there.



Willard N. Tobie (left) and James C. Baker believed the church's responsibility should extend to young people enrolled in state and private schools as well as those in Methodist-related institutions.



These men enrolled at Illinois to study dentistry, engineering, and economics. But they, like many others in Wesley Foundations across the nation, found spiritual inspiration on the campus and now plan to enter the Methodist ministry. From left: Tom Jones, Villa Grove; Jerry Brobey, East Alton; and David Caffron, Decatur. The campus minister is Benjamin Garrison, the Urbana Wesley Foundation's third director in 50 years.

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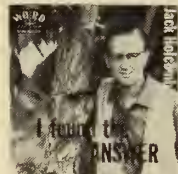
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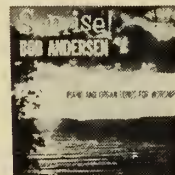
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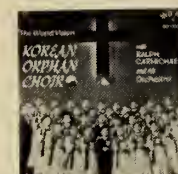
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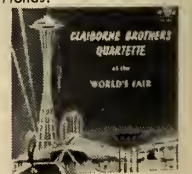
64. KOREAN ORPHAN CHOIR will capture your heart with these favorites: *God Bless America* • *Softly and Tenderly* and 12 others.



58. YOURS AND HIS. Thurlow Spurr weaves a magic mood: *The World Is Yours* • *There's a Rainbow Shining Somewhere* • *He's Got The Whole World in His Hands*.



33. HIS EYE IS ON THE SPARROW. Ethel Waters singing: *Deep River* • *Nobody Know the Trouble I've Seen* • *His Eye Is On the Sparrow* and 10 others.



91. CLAIBORNE BROTHERS QUARTETTE / SEATTLE WORLD'S FAIR. Includes: *I Believe in the Old Time Way* • *On the Jericho Road* • *Oh How I Love Jesus*.

The Church in Action

'Action Now' Integration Proposal To Be Debated at General Conference

THE NEWS: Proposals to create total integration of 370,000 Methodist Negroes in the life and work of The Methodist Church will be high on the legislative calendar at the General Conference at Pittsburgh, starting April 26, 1964.

This long-expected probability became a certainty in late August when delegates attending the second Methodist Conference on Human Relations in Chicago proposed General Conference action to request the geographic jurisdictions of Methodism to initiate specific steps to abolish the Central (Negro) Jurisdiction.*

By being designated as a memorial to General Conference, the 2,500-word "message," makes consideration at Pittsburgh mandatory and calls for several far-reaching changes which would advance the church's position on race.

Background: From their beginnings, Methodists have had a sensitive conscience on racial matters.

There's hymn-singing wherever Methodists gather: Martin Luther King, Jr., a Baptist (left), joins A. Dudley Ward, head of the Board of Christian Social Concerns, and Major J. Jones, Knoxville District superintendent, Central Jurisdiction.

Founder John Wesley, who was in Georgia 1736-37, described American slavery as the "vilest that ever saw the sun." Within a year after Methodism became an organized church at Baltimore in 1784, Bishops Francis Asbury and Thomas Coke requested General George Washington to sign a conference petition to the Assembly of Virginia to permit the emancipation of slaves. He declined—though expressing himself favorable to the purpose.

That first 1784 General Conference condemned owning slaves by ministers and laymen. In 1841, Methodism divided into two churches, north and south, on an issue stemming from a censure of a bishop whose wife had inherited slaves.

Union of the three main streams of Methodism in 1939 as The Methodist Church became possible only by the grouping of most Negroes of the Methodist Episcopal Church (many of whom lived in the south) and the Methodist Protestant Church to form the Central (Negro—i.e. not geographic) Jurisdiction. The Methodist Episcopal Church, South, had few Negro members at the time of unification.

Since 1939, many Negro and white Methodists have pressed for abolishing all forms of segregation within The Methodist Church and for merging the Central Jurisdiction into the five geographic jurisdictions.† There has been integration since the 1939 union in the General Conference and on the general church level.

The most significant legislative move on this ques-

* For developments on this problem, see these News items: First Step Toward Elimination, July, 1961, page 11; Central Study Conference Makes Recommendations, June, 1962, page 77; Integration Speedup Urged, August, 1962, page 55; Two Methodist Conferences Conduct Integrated Services, August, 1962, page 53; Methodists Join Nation in Integration Progress, February, page 3; and Church's Adults and Youth Seek Racial Inclusiveness, September, page 6. —Eds.

† See Four Bishops Answer Four Timely Questions, March, 1960, page 14.—Eds.





Chicago Conference delegates to the Freedom March, Grover C. Bagby (left) and Bishop A. Raymond Grant, are joined in Washington by Dr. Ralph W. Sockman.

tion since 1939 was adoption during the 1956-60 quadrennium of Constitutional Amendment IX.* It permits transfer of churches and/or conferences from one jurisdiction to another where all parties affected by the transfer consent.

Many white as well as Negro Methodist clergymen and laymen have been active in recent desegregation activities over the nation. Several bishops participated in the Freedom March on Washington.

The *Discipline of The Methodist Church* (1960) sets forth the church's position on race relations. [See Paras. 2020. III E and 2026.]

Human Rights Conferences: The first Methodist Conference on Human Relations met in Dallas, Texas, in August, 1959, and was sponsored by six general agencies of the church. The 1960 General Conference authorized a similar conference for this quadrennium and eight church agencies joined in its sponsorship.

The future of the Central Jurisdiction into which most of the church's 370,000 Negro members are grouped (3.7 percent of Methodist membership) received major attention by the 1,100 Methodist delegates registered at the conference in Chicago's Conrad Hilton Hotel. Other areas of the American Negro's situation received attention, but much of the conference's message concerned the Central Jurisdiction's future.

The mood of the conference was for

action now. At the outset, many white delegates questioned the timetable† of the Central Jurisdiction's leaders who pleaded for time to plan well for a racially inclusive church, develop full understanding by all Methodists, and realign their annual conference boundaries within the regional jurisdictions.

To set the stage for the delegates' consideration of the Central Jurisdiction question, presentations by two groups were made, the General Conference Commission on Interjurisdictional Relations and the Central Jurisdiction's Committee of Five. The 1960 General Conference authorized the former group to advance the church's position of eventual elimination of the Central Jurisdiction. The latter group was organized by the 1960 Central Jurisdictional Conference to make policy recommendations concerning the Central Jurisdiction's future.

The conference's message called for:

- The 1964 General Conference to request the regional jurisdictions to initiate steps immediately to receive by transfer the Central Jurisdiction annual conferences.

- The merging of Central Jurisdiction annual conferences, when transferred to the regional jurisdictions, with existing or newly created annual conferences of the regional jurisdictions, such transfers and mergers to be completed not later than 1968.

- The Commission on Interjurisdictional Relations and the Committee of Five to work out an overall plan for the transfers and mergers.

- The use of general church funds to remove inequalities of ministerial salaries and pensions between the annual conferences of the Central Jurisdiction and the rest of the church.

- Bishops and district superintendents to prepare ground for the assignment of pastors and district superintendents without regard to race.

- Local church membership, services, and offices be clearly available to anyone willing and able, without regard to race.

- Elimination of all racial lines in all the church's agencies, including schools, hospitals and homes, general boards and other program agencies, and withholding the church's name and funds from such agencies pursuing policies contrary to this recommendation.

- Leadership and support by bishops, district superintendents, pastors, and official boards to bring about a racially inclusive church.**

* See Para. 45 of the *Discipline of The Methodist Church* (1960).—Eds.

† See Timetable for Abolition, *November, 1962*, page 73.—Eds.

** See *Three Churches Make One*, August, 1960, page 60, and *Unusual Congregation*, February, 1959, page 63.—Eds.

- Full integration of all public schools.

- Removal of all racial barriers to voting.

- Elimination of practices which violate human dignity and American democratic principles and civil justice.

- Correction of abuses in segregated housing, insuring freedom of all people to reside wherever their economic means and personal wishes permit.

- Elimination of discrimination in employment and compensation based on race.

- The use and investment of church funds only with those companies having nondiscriminatory policies.

- Congress and state legislatures to enact legislation opening all facilities serving the general public to all persons without regard to race.

Among speakers addressing the conference were Dr. Franklin H. Littell, Methodist minister and University of Chicago faculty member; Dr. Martin Luther King, prominent Negro leader and head of the Southern Regional Leadership Conference; Bishop F. Gerald Ensley, president of the Methodist Board of Christian Social Concerns and head of the Des Moines, Iowa, Area; Dr. Eric Lincoln, assistant to the president of Clark College; the Rev. A. Dudley Ward, general secretary of the Methodist Board of Christian Social Concerns; James Meredith, recent Negro graduate of the University of Mississippi; and Dick Gregory, Negro comedian.

In a move commending several persons who have made significant contributions to the field of bettering race relations, the conference honored Albert Cardinal Meyer, Roman Catho-

TOGETHER

November, 1963

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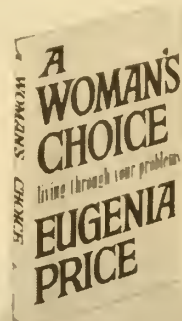
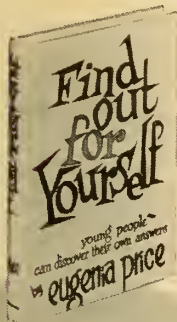
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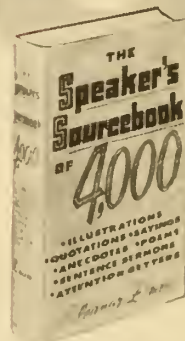
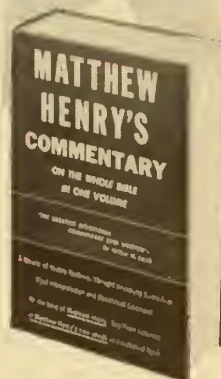
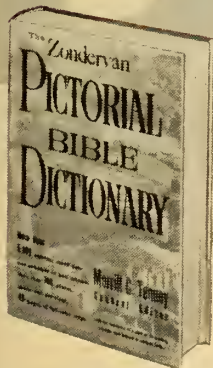
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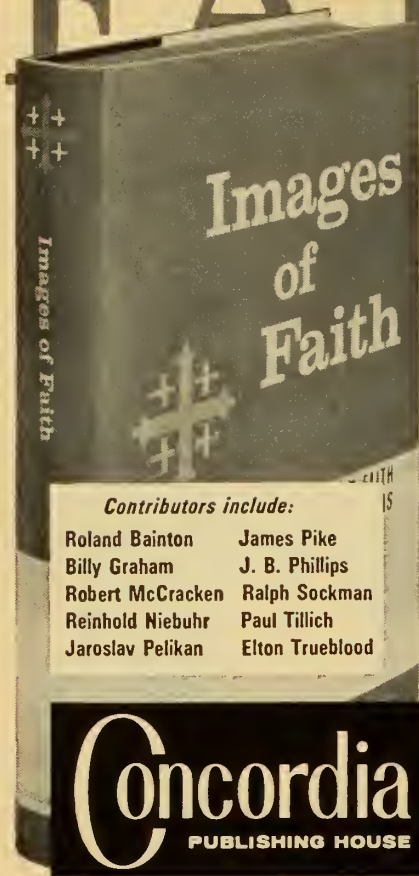
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lic leader of Chicago; Rabbi Julius Mark of New York; Methodist Bishops Charles F. Golden of Nashville, Tenn., and A. Raymond Grant of Portland, Oreg.; Miss Thelma Stevens of New York, an executive of the Woman's Division of Christian Service of the Methodist Board of Missions; Mrs. Marion Downs, soloist and widow of a Methodist minister; and Aaron Henry of Clarksdale, Miss., president of the Mississippi National Association for the Advancement of Colored People.

Meeting during the time of the Freedom March on Washington, the conference delegated six of its number to represent it in the march.

Significance: The Methodist Conference on Human Relations was a study conference without legislative responsibility, but its recommendations are an official "memorial" to the 1964 General Conference, Methodism's legislative body. In the months leading to convening of the General Conference next April, the various proposals will be widely debated by Methodist groups and members, not all of whom will share the enthusiasm of the majority of the Human Relations Conference delegates.

At the first Methodist Human Relations Conference at Dallas in 1959, much discussion centered around the Christian position on race, the relative merits of segregation and integration. The Chicago conference assumed and proceeded on the basis that a racially inclusive church and society are desirable and a necessity.*

What effect will the Chicago Conference's message have on the church and the 1964 General Conference? One thing is sure: the General Conference must consider a strong set of recommendations for a racially inclusive church and society.

*For a review of problems and opportunities in the South, see *The South: A Society in Transition*, February, page 33.—Eds.

South American Bishop Dies

Retired Methodist Bishop Julio Manuel Sabanes died in Buenos Aires, Argentina, at the age of 66.

In 1952, he was elected bishop of Chile, Peru, Panama, and Costa Rica.

UPCOMING EVENTS

Of Interest to Methodists Everywhere

NOVEMBER

- 5-10—Methodist Conference on Christian Education, Conrad Hilton Hotel, Chicago, Ill.
- 12-15—Meeting of Methodist Council of Bishops, Detroit, Mich.
- 19-22—Meeting of Methodist Council on Evangelism, Louisville, Ky.
- 28—Thanksgiving Day.

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Four Methodist Leaders Get St. George's Awards

St. George's Awards for "distinguished service to The Methodist Church" were given to Bishop T. Otto Nall, Dr. H. Conwell Snoke, Dr. Frank E. Baker, and Dr. Leland D. Case by the trustees of Old St. George's Church, Philadelphia, the world's oldest Methodist church in continuous service.

Bishop Fred Pierce Corson of the Philadelphia Area spoke at the award banquet, October 8, about *The Wesleyan Concept of Church Unity*. A special anthem, *A Psalm of Gratitude*, was written by Dr. Lawrence Curry, organist of First Church, Germantown, Philadelphia, and dedicated to Old St. George's pastor, Dr. Fred E. Maser, who made the award presentations.



Bishop Nall



Dr. Snoke



Dr. Baker



Dr. Case

- Bishop Nall, head of the Minnesota Methodist Area, was president of the Methodist Press Association 1944-1948; president of the Associated Church Press 1945-1947; and editor of the *CHRISTIAN ADVOCATE* from 1945 until his election to bishop in 1960.

- Dr. Snoke, general secretary of the Division of National Missions of the Methodist Board of Missions, is also president of the Methodist Investment Fund; first vice-president of the Goodwill Industries of America, Inc.; a trustee of Alaska Methodist University; and treasurer of the Division of Home Missions of the National Council of Churches of Christ of the U.S.A.

- Dr. Baker, a partner of Baker, Weeks & Company (members of the New York Stock Exchange), is a former president of Methodist-related Drew University; chairman of the Commission on Entertainment and Program of the 1964 Methodist General Conference; and a trustee of

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Old St. George's. He was elected to the Methodist Hall of Fame in Philanthropy in 1959.

• Dr. Case has been editorial director of the *CHRISTIAN ADVOCATE* and *TOGETHER* since their establishment in 1956.

Methodist Investment Fund Increases by 59 Percent

The Methodist Investment Fund, through gifts and investments by Methodist individuals and agencies, showed a gain of \$2,298,219, or a 59 percent increase, during the 12-month period ended May 31, 1963, said George L. Hergesheimer, treasurer of the fund.

(The fund is The Methodist Church's three-year-old special agency for making loans to churches for building purposes.)

Dr. H. Conwell Snoko, president of the fund and general secretary of the Division of National Missions of the Methodist Board of Missions, pointed out:

"Participation in the Methodist Investment Fund brings a sense of great satisfaction through the knowledge on the part of the investor that he is helping to make possible the building of urgently needed churches."

NaFOMM to Ask Fine Arts Study by General Conference

The National Fellowship of Methodist Musicians has approved a memorial to the 1964 Methodist General Conference asking that a study be made of the church's various enterprises in communicating the Christian gospel through the fine arts. It suggests that a unified program be planned in this field.

NaFOMM also approved two other memorials at its biennial convocation held recently at Methodist-related



Newly elected NaFOMM officers are Roy E. Johnson, Dallas, Texas (left), vice-president; Mrs. Earle Lowder, Bellaire, Texas, secretary; Richard R. Alford, Glendale, Calif., president.



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Baker University, Baldwin, Kans. One request was that the music director become an ex officio member of the official board and quarterly conference of the local church. The other asks General Conference to authorize the use of the term "director of the ministry of music" for persons certified according to standards of the Methodist Board of Education.

Dr. Walter Towner of Nashville, Tenn., keynote speaker at the convocation, said a "colossal search" is going on for more effective ways of proclaiming the Gospel, and better use of music may be one of the answers.

"Music is perhaps the most versatile way of communicating both the factual and the emotional content of the Gospel message," said Dr. Towner, executive secretary, program development section, Division of the Local Church, Methodist Board of Education, "but we know far too little about how to use it."

Bishop Eugene Slater of the Kansas Area said, "The minister of music and the minister of preaching are collaborators with one another and with God."

Bishop Matthew W. Clair, Jr., of the St. Louis Area declared, "It is from the hymns that the average person gets his theological training and understanding."

Winners in a church-music composition contest sponsored by NaFOMM were the Rev. Eugene H. Bonham, Evanston, Ill., and Mrs. Alden H. Emery, Silver Spring, Md.

Methodist Actions Overseas

The 1963 British Methodist Conference remitted the Report on Conversations on union between the Church of England and the Methodist Church to the synods and quarterly meetings for study and prayer. In turn, the recommendations of these meetings will be given to the British conference in 1965, or to such subsequent conference as the 1964 conference may direct.

Methodist membership in Britain again decreased—down 4,243 this year—to 719,286.

The Conference also gave full autonomy to the Methodist Church in Ceylon and passed a resolution declaring, "Her Majesty's Government should now begin to disengage from the attempt to maintain an independent nuclear deterrent."

- In Sumatra (Indonesia), the Methodist Church has become a full annual conference, taking its place beside some 150 other annual conferences of the denomination.

- The projected United Church of Wales advanced a step when a joint committee represented the four denominations—Methodists, Baptists,

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Congregationalists, and Presbyterians—announced that their theological, scriptural, and historical differences on infant and adult Baptism had been overcome.

• In Italy, the Evangelical Methodist Church endorsed the calling of an Italian Evangelical Conference in the fall of 1964. The main item on the agenda would be defining the stand of Italy's Evangelical Churches on contemporary problems.

**Methodists Scolded for 'Lag'
In Ecumenical Participation**

Methodists are involved "more by proxy than by participation" in the Christian unity movement, Dr. Albert C. Outler told the recent Conference on Methodism in an Ecumenical Age at Lake Junaluska, N.C.

Dr. Outler of Methodist-related Perkins School of Theology, Southern Methodist University, Dallas, Texas, declared that many Methodists see the ecumenical effort "only as a sly trick toward merger, and merger is not really the question at the moment."

"Far from being weakened," he said, Methodism would find "new vitality and resource for renewal of the church" if it engaged in "broad-front intensive participation in the hopes and fears and problems of the cause of Christian unity."

Dr. Tracey K. Jones, Jr., associate general secretary of the Division of World Missions, told the conferees that the coming together of the churches "is a process of regrouping in preparation for an intensified missionary effort to persons in all the world, which will extend into the century ahead."

Bishop F. Gerald Ensley of Des Moines, Iowa, chairman of the Methodist Commission on Ecumenical Consultation, said that "the measure for

CENTURY CLUB

Five Methodists who have had 100 or more birthdays join TOGETHER's Century Club this month. They are:

Miss Mattie Chasten, 100, Wilmington, N.C.

Miss Martha Millis, 100, Lyndonville, N.Y.

Mrs. Fred J. Bryant, 100, Honesdale, Pa.

J. T. Hopper, 100, Grenola, Kans.

Ulysses Grant Smith, 100, Macomb, Ill.

Names of other Methodist centenarians will be listed as they are received. When sending names of nominees, please give birth date, address, and where nominee has church membership.

Should Your Minister Be a Clerk?

Which jobs should a minister perform?



1

- ☐ PREACHING AND TEACHING
- ☐ WORKING WITH CHURCH SCHOOL GROUPS
- ☐ PERSONAL COUNSELING
- ☐ ENLARGING THE MEMBERSHIP
- ☐ REPRESENTING CHURCH IN COMMUNITY

2

- ☐ OPERATING OFFICE EQUIPMENT
- ☐ ANSWERING TELEPHONES
- ☐ BOOKKEEPING
- ☐ TRAINING OFFICE STAFF
- ☐ MAILING CHURCH CORRESPONDENCE

Which List Would a Minister Choose?

Most ministers consider list number one to be of primary importance. Many of them could add to it. They've spent years of preparation developing skills in these areas. Despite these facts, the results of a survey of *Practical Problems of Ministers*, conducted last year by Ministers Life and Casualty Union, prove that too many of them are overburdened by responsibilities from list number two.

63% of the ministers interviewed felt that administrative work was taking too much of their time. 32% considered their staff's capabilities were a problem. 51% reported that their staffs were too small. And, 49% found their office equipment to be inadequate and outdated.

As a result of these inadequacies, 47% were finding too little time left for study and prayer. 62% reported too little time for leisure.

These are significant facts.

They indicate a problem that is becoming all too prevalent in today's churches. Dr. Seward Hiltner, Professor of Theology and Personality at Princeton Theological Seminary, told a 1962 conference on

evangelism that ministers were sometimes expected to act "like hired hands or errand boys" because ministers and people had not developed proper understanding of the functions of the minister, and of the people's obligation to give him freedom to perform those functions.

What can be done about it?

Dr. Hiltner suggests one solution: "The most important aspects of administration involve joint cooperation of minister and groups of people in getting things done." Sometimes staffs should be enlarged, trained, or paid better. Sometimes laymen themselves can help by assuming proper responsibilities. The minister's vocation is to help other Christians to assume their proper vocations. Real cooperation may require both new understanding and new equipment.

Some of our churches have grown to the point where it is wise to hire a business manager to take over administrative functions; others could consider additional part-time or full-time help. The growth of your church—both spiritual and physical—may well depend on it.

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judging ecumenical proposals is their consequences in the experience of Christian people. This means that the test of a church is not the creed that it says on Sundays but the quality of conduct that its services inspire on weekdays. Its validity as a movement is not to be measured by its relation to the past, to tradition, but by the sort of future, the consequences, that it generates."

"A blessed sign of this age," said the Most Rev. Paul J. Hallinan, Roman Catholic archbishop of Atlanta, is that "bravery no longer lies in your inviting me, nor in my willingness to accept, but rather in our mutual courage to face the future."

Urges Church to Give More Dating, Courtship Guidance

Young persons in increasing numbers are turning to the church for guidance in dating, courtship, and marriage, reports Dr. A. Purnell Bailey. Because of this, he urged that the church intensify its efforts to meet these needs.

Dr. Bailey, superintendent of the Richmond (Va.) District, spoke at a Family Life Conference of the Southeastern Jurisdiction of The Methodist Church.

"Dating is in part a trial-and-error educational process," Dr. Bailey said. "It is a proving ground for maturity. But when restricted to one person, both boy and girl are limited in the growth that would be normal if they had the experience of the relationships from knowing more persons."

Flag Salute Next for Courts?

Dr. Ralph W. Sockman of New York City commenting on the Supreme Court decision on Bible-reading and prayer in public schools, said, "No doubt there will be efforts to remove the words 'under God' from our salute to the flag."

"Let us work and pray that these words be kept in, for truly this is a nation under God," said Dr. Sockman who for 44 years was pastor of Christ Church (Methodist) in New York City. "We are under God's protection and also under his judgment."

He spoke at the Methodist-sponsored 17th national Institute of Higher Education in Nashville, Tenn.

Plan Shopping Center Church

The first Methodist church in America to be located in the heart of a shopping center is being established in Scottsdale, Ariz.

Bishop Gerald Kennedy of the Los Angeles Area has appointed the Rev. James R. McCormick of Jackson, Miss., as pastor.

The 27-year-old minister said that the church will "open a lot of doors



Bob Bonnewell, Ottumwa, Iowa, cools his feet after a 2½-day, 102-mile hike to the South Iowa Conference Youth Day at Des Moines. The 16-year-old MYF'er caught a ride back home.

for a kind of ministry where there's no precedent."

The church will be "meeting people where they are and having an influence on their everyday living," he said.

"The theology of the church is being carried into geography as well as architecture," he emphasized. "It cannot be ignored."

The owner-developer of the shopping center, John B. Kilroy, sees this church as a return toward making a religious center the focal point of a community.

Methodists in the News

Dr. Federal Lee Whittlesey of Dallas, Texas, has been elected executive secretary-treasurer of the Choristers Guild, an interdenominational organization of children's choir directors.

Dr. Keith Mason of Shreveport, La., spent two weeks in Honduras, Central America, giving medical training to a Methodist missionary.

Miss Anne Peavy of Byron, Ga., received the Imperial Decoration of the Fifth Order from the Japanese government. She has been a missionary to Japan for 40 years.

Dr. J. Earl Moreland has begun his 25th year as president of Methodist-related Randolph-Macon College in Ashland, Va.

Thomas B. Clay of Buffalo, N.Y., has been elected chairman of the standing committee on stewardship and finance of the Methodist Board of Lay Activities.

The Rev. Jorge A. Leon of Havana, Cuba, has been elected executive secretary of the Cuban Council of Evangelical Churches.



Thank GOD for LIFE

By ROY L. SMITH

WE HAVE become so accustomed to thinking of Thanksgiving in terms of material blessings that it may be a little difficult to improve our perspective. This year, why not take a little time to thank God for the great and cleansing thoughts with which we constantly are fed?

The late Dr. William L. Stidger, noted Methodist pastor and professor, once wrote an inspiring poem, *I Saw God Wash a Tree Last Night*, in which he described the impression of cleanliness which came to him as he looked on the chaste white bark of a birch.

Have you ever considered that in the magnificent and triumphant glory of a sunset God is saying of the world he had created, "It is good"?

Then there is the persistent patience of the little stream which silently waits until it has accumulated enough water to pour over a dam. Perhaps if we would wait a little more on the Lord, we would get over more obstacles with less furor.

Jesus reminded us on one occasion to "consider the lilies" (Luke 12:27), that God's care extends even to all of his creation. He also said, "Consider the ravens" (Luke 12:24). That ought to be a wholesome spiritual exercise. They do not borrow trouble of tomorrow; they do not worry because they have not been able to rent last year's nest; they are not alarmed over the fact that a drought may have burned up the corn.

Even a little of this kind of considering will take the melancholy out of even the worst day.

So, this Thanksgiving season, let us give thanks for some of the drab glories of life. They may have contributed more to our triumphs than lovelier things that have happened to us.

Let us thank God for the *opposition* we have had to meet, for the resistance that has forced us to put forth our best effort, for the disputes that have compelled us to re-examine our case and

eliminate the flaws, for the questions that have forced us to exercise just a little more care.

Let us thank God for the *struggles* in which we have found ourselves involved, for the defeats that have kept us humble, the losses that have made us cautious, and the dangers that have kept us ever on the alert. It is by struggles that we grow, and by necessity that we grow strong.

Let us thank God for some of the *enemies* we have made. To have no enemies means that we have not taken issue with wrong, defied any evil, or rallied to the defense of any of the oppressed.

Let us thank God for our *critics*. They have told us more truth than our friends have been willing to tell us.

Let us thank God for the *doors that have closed* upon us, for only as they have closed have we been compelled to open new and wider doors.

Let us thank God for our *sins that have been found out*, for they have disciplined us in self-restraint, preserved us from more folly, and taught us the value of honor and decency.

Let us thank God for *risks* we have had to run, for the extra efforts we have had to make in order to succeed, for the emergencies that have brought out of us our unexpected best.

Let us thank God for the *times when we have had to face the facts*, for the impossible loads we have had to shoulder, for the unexpected demands that have been made upon us, for the failures that have revealed to us our conceits.

Let us thank God for the *friends* who believe in us in spite of the fact that they know us for what we are.

And, let us thank God for the *great thoughts* with which we are constantly surrounded.

This is another of the Little Lessons which Dr. Smith had prepared for publication in TOGETHER before his death last April. Another of his articles will appear here for the next several months. —EWS.



*Working with students all his career, Robert H. Hamill is a keen interpreter of young America. Dean of Marsh Chapel at Methodist-related Boston University, he previously was pastor of Wesley Methodist Church in Madison, Wis., and director of the Wesley Foundation at the University of Wisconsin. He is the author of *Gods of the Campus* and *How Free Are You?* Dean Hamill has conducted a number of student seminar trips through Europe. He is seen here in a typical role—fielding challenging questions outside Marsh Chapel.*

THE ANSWER is: No! We cannot win the campus for Christ in this generation—no more than we can win society. In fact, it will be tougher work to evangelize the campus because, in addition to the resistance which prevails against the Gospel everywhere, the campus has further defenses of its own.

Just before I wrote this, Ted, a senior student, sat in my living room and told me:

"There's just no point to all this religious activity. It makes no difference to this campus . . . this invitation to the dean's for dinner just proves how out of touch with the world all you men are . . . we couldn't care less. . . ."

That is a nice thank-you for my wife's best cooking.

But Ted is an honest boy, a solid citizen, and perhaps he is close to the kingdom. He grew up in church school and Methodist Youth Fellowship, but now he has put away the kid's stuff. He is fighting the world single-handed. Ted does not know it, but he is not the first to cast loose on a wild sea, nor will he be the last. This is normal and necessary.

The religion he junked deserved to be junked. It was too small for his big world, too irrelevant for his longing, too cheap to appeal to him. Ted wants a religion that means something. He really does—else he would not have bothered to tell off the dean in the dean's own living room. This boy is alive. He has a sense of longing he would never admit but cannot conceal.

The modern campus worships all the false gods of our time. There is Nationalism, and the goddess Success, and all-promising Science, and rosy-eyed Education, and Look-Out-for-Number-One. Also Pride and Prejudice, Drive-for-Power-and-Status, and Unashamed

We Win the Campus?

By ROBERT H. HAMILL, Dean, Marsh Chapel, Boston University

Ambition. The campus reeks with fake religion.

In addition, the campus rationalizes all this with a thousand arguments. Anthropology, for instance, reveals that men devise differing ways of life, all more or less satisfactory, and this "proves" that no one way can be superior or universal. Sociology discovers that sexual behavior differs widely according to levels of educational attainment, so the unwary student concludes that morality depends more on schooling than on religion.

The psychology professor teaches that religious faith is wish fulfillment, or father projection. The campus counselor is permissive; it is not his business to pass judgment, but to understand and accept the student. This gives the impression that we can only accept human faults and not expect to remake human nature. The devil has his reasons!

Add the normal, healthy break-out of freedom which needs to happen among youngsters away from home and growing up, free and 21.

Add also the academic pressure: 15-20 hours of classroom work, with rising standards of demand; and the pressure to pass exams, score impressive grades, get a degree, and land a job; plus the "second curriculum" of lectures, sports, politics, social life, and general horseplay; plus eating and a little sleep.

Then add the boomerang which already has hit the campus, a backlash from the phony religious revival of the 50s. The sour and scoffing reaction which afflicts the campus may soon lash into the local parish!

Do your addition on these items and you get a very difficult situation. The campus is a pluriform, chameleonic, multilingual experience. The university is a multi-

versity held together, it is said, only by its plumbing. Even the small college is stricken with this breakdown of language, so that two faculty colleagues with adjacent desks cannot understand each other. No wonder it is difficult to penetrate the diversified campus with the unifying Gospel. On the campus we are living somewhere between Babel and Pentecost; between the confusion of tongues and the rebirth of faith.

If this article needs a text, turn to King Hezekiah: "This day is a day of distress, of rebuke, and of disgrace; children have come to the birth, and there is no strength to bring them forth" (2 Kings 19:3).

On the campus, we Christians stand between the times: one world is dead, the other powerless to be born.

THE OLD, familiar Methodist-student program has collapsed under the weight of this problem. Methodist students, like all students, have rejected big size; they refuse to get caught doing anything in big groups; they resent being herded around. They have rejected activities and busy work, which includes committee meetings, dish-washing, and letter-folding. They dislike being talked to, but they will do the talking—they will talk a subject to death, and postpone decision about it until they can get more evidence!

Thus the old patterns of student work have died. All over the nation, on campuses large and small, the familiar program of Sunday supper with songs and skits, then devotions, and a speaker or film followed by discussion—this is dead and buried. Some schools report that students will not "retreat" as they used to, nor manage a co-operative

eating club responsibly, nor volunteer for summer-service projects. Hezekiah is right. "This is a day of distress, of rebuke, and of disgrace."

What will students do?

They will study, for one thing, in small groups, and tackle theologians Paul Tillich and Dietrich Bonhoeffer and the meaning of myth. They will discuss the theology of art and the religious import of jazz. They will experiment with the liturgy, and try to find something meaningful in worship. A small number of them will devote a summer to a work project in Honduras and study Spanish all year to prepare for it, provided the demand is tough and the expectation is high. On the same grounds, a few of them will join the disciplined community of faith-and-life which requires daily worship, and study, and co-operative living.

Yet these few are really few and, generally speaking, they are not the campus leaders. Most every campus has another minority of sensitive students who came alive three years ago when the first Negroes sat-in the dime-store lunch counters. These students express the social conscience again; but they are humanitarians, not Christians. One faculty adviser describes these students as "smart, informed, dedicated, hardworking—and unchurched." For them, the church is off limits; they could not care less.

Something new is happening, however, for their scorn is touched with a bit of longing. They wish they were not so blamed sophisticated, because their smart wisdom leaves them cold. They find life empty; but they know it is empty, and they have a deep sense of something missed. Their scientific, secular education has flattened out their sense of wonder, so now in reaction they begin to desire

Tithed

Tuition



A SIX-FOOTER who grew up on a Tennessee farm, went to Georgia Tech on a football scholarship, and later became a chain-store executive, formed a unique "corporation" 18 years ago that has been providing college educations for scores of deserving youth of all faiths. He is Ben T. Largen; the "corporation" is Tithers, Inc., of the College Park, Ga., Methodist Church.

One day in 1945, Ben—then, as now, a regular tither—heard of two girls at the Methodist Children's Home in Decatur, Ga., who were eager to attend college but could not afford it. Ben decided to tithe them through, on his own, privately.

Some time later, while speaking on tithing to a young-adult group at College Park, he mentioned his project. Four young persons said they wanted to share in it—and Tithers, Inc., was formed.

From a dozen charter members, Tithers, Inc., has grown to 107 strong, and has helped 196 persons go on to college. Presently 36 students in 13 colleges are being supported by annual grants of \$2,500. "We seldom allow more than \$250 to a student, because they usually go to small, nearby colleges and, with the other help they get or earn, it's enough," Ben says.

Every year there are more applicants than can be financed. They are carefully screened.

It's a good investment, too. Typical of the many beneficiaries are the Kay brothers—John, Terry, and Toombs, Jr. They came from a family of 12 children, and their parents could manage only to get them through high school—with the advice, "aim high." All three became ministers.

The tithers now include non-Methodists. Some never had a child of their own; many, in their youth, longed vainly for higher education. Each September they raise funds for the year—but with the pledge that contributions "will not affect . . . my contribution to my church."

Their motto is: "It was never loving that emptied the heart, nor giving that emptied the purse."

—BEATRICE PLUMB

another dimension. They yearn for some transcendental faith that fits their 20th-century minds, tough and sophisticated though they are. As one character cries out in a recent novel, after confessing she has no core, no faith, no fixed values, "Let me believe in something."

Students have lost faith, but they know they have lost it, and with the losing they have lost their motion. On dead center, they secretly hope to get going. Aware of their stagnation, they long for meaning, they crave belief in something.

"I don't have any answers," I heard a student say in public, "but I do care. I want to believe in something. It may be reason, or revelation, but it's got to be something!"

In this new mood, I sense something great trying to be born. Things may get worse on the campus before they get better, but they will get better. What evidence do I see of this?

1. *A serious and sustained interest in religious questions, to begin with.* Religion is a lively, respectable subject again. Amos Wilder is right: "The unbelief of today is more affirmative than the shallow scepticism of yesterday. . . . Both Faith and Atheism have become dynamic." *

2. *The warfare of science vs. religion has cooled off on both sides.* In its maturing life, science has become more humble. Religion, for its part, has accepted the sciences as full-bodied, sister disciplines; there is no longer any quarrel about the facts of life.

3. *There is enlightenment even in the field of psychology.* Ira Progoff, professor at Methodist-related Drew University and director of the Institute for Research in Depth Psychology, states: "Although it began as part of the protest against religion, the net result of modern psychology has been to reaffirm man's experience of himself as a spiritual being." Sweeping perhaps, but this indicates the direction of things. I know firsthand of a distinguished university which holds weekly sessions of its guidance counselors and campus clergy and, lo, it is the

psychiatrists who insist that the university must raise its moral expectations and tighten its controls!

4. *Everywhere you turn on today's campus, you see a new appreciation for great human issues which are being raised in the world outside the church.* Especially the art forms are presenting the *preparatio evangelica*: (Ingmar) Bergman in films; (Samuel) Beckett, Christopher Fry, and Tennessee Williams on the stage; (J. D.) Salinger, (Arthur) Koestler, (Ignazio) Silone, (Robert) Warren, and (William) Faulkner in fiction; (W. H.) Auden and T. S. Eliot in poetry, Picasso in painting. You find also a new respect for myth as a legitimate form of truth.

Countless factors such as these are opening up the modern mind and exposing it to the profound questions the Gospel deals with. Something great will come out of it, provided the Christian forces can respect the honesty and hunger of this time.

Hezekiah told of his sad time that "children have come to the birth, and there is no strength to bring them forth." In the normal process of things, birth cannot be forced. There is maturing which takes time, and no external pressure can hurry it. Evangelistic crusades in a hundred forms may stir up excitement, but the child will be born when the whole process is ripe, not before.

Perhaps the church's task in our day is to serve as midwife to a process of new creation which is coming in its good time. I see signs enough of its appearing to make me excited about the generation ahead. For the church on campus, the midwife role means to send to the campus the ablest men in mind and spirit that we can possibly provide. It means to trust them to experiment with new devices which do not look anything like the good old student program we knew in the past. It means to let those campus ministers, out of their own integrity as men of God and their training for this task, preside over the birth of something new.

No, we will not win Ted and the millions of students like him—not in his generation. But Ted is full of promise, and the Church can expect great things yet to come.

* See his book, *Theology and Modern Literature* (Harvard Press, \$3), page 35.—Eds.



John Dickins
(1747-1798)
Founder of
The Methodist
Publishing
House.

The 1963 John Dickins Award...

Is religion out of date on today's college campus? Seeking insights on this and related questions, *Together* invited students to participate in the second John Dickins Award—for editorial features on the general theme of religion, printed in campus newspapers. The response was gratifying; entries, from all over the U.S., represented a broad diversity of thought and church affiliation. Here are the top winners—and the winning entry.—*Your Editors.*

\$100 FIRST PRIZE

Michael Y. Rowland
Jonesboro, Tenn.

East Tennessee
State University

Student Editor:
H. Edward DeLozier, Jr.

\$50 SECOND PRIZE

Dorothy E. Beck
Springfield, Va.

Western Maryland
College

Student Editor:
Priscilla A. Ord

\$20 THIRD PRIZE

George A. Peterson
Loup City, Nebr.

University of
Nebraska

Student Editor:
Linda Jensen

\$20 FOURTH PRIZE

Michael J. Burns, Jr.
Passaic, N. J.

Paterson
State College

Student Editor:
Emma Triflette

Sammy Pseudo: *The Critical Intellectual*

By MICHAEL YOUNG ROWLAND

SAMMY PSEUDO, the critical intellectual, inhabits every college campus. He is no special physical type, but he is characterized by his skeptical attitude toward all conventional institutions, especially religion and society; and he refuses to become involved in them. One can easily find him in a bull session in almost any dormitory, fraternity house, or local student hangout. He never takes part in any fad that is going around campus, and he participates in few of the accepted campus social activities. Many times he is a lone wolf socially, having few friends.

Because most college girls are hunting a husband, and have no time for a critical intellectual analysis of life, Sammy is almost always a male. He may be tall or short, slender or fat, handsome or ugly. He usually has a look of critical mistrust on his face when talking to someone about life or some related subject. His infrequent smiles are colored with more than a hint of derision. He is not the most likable person on the campus.

Sammy's favorite subject for critical analysis is usually religion, especially the particular kind that prevails where

he is living. He delights in pinning down the pious Christian by refuting his most precious belief, or answering a more mature believer's conviction with a defiant, "Prove it!" He reads everything that he can find on religion which he feels merits his time and consideration. His method is to find fault, not to find something in which he can place his trust. He usually feels that truth can never be known for sure, and that it is his job to prove this fact to everyone else. He does not profess belief in any religion, and he dismisses everyone else's convictions as "blind emotionalism." "You can't accept everything you've been taught," he says. "You have to think for yourself."

When not criticizing religion, Sammy criticizes society or, more correctly, people who constitute society. "Look at those phonies! They're all blind conformists!" he says of fellow students who are cheering the team on at a football game. "I wouldn't join a union for anything. They just cost money and stir up trouble." He makes these comments about striking workers walking a picket line. Seeing people come out of church, he says, "Look

at all the phonies! They're no better than I am, and they know it. But would they admit it? Never!" Although he is a part of society, he never finds cause to criticize himself.

As one learns more about Sammy, one finds that he is usually not a member of any organization, nor is he actively involved in any constructive aspect of campus life. He would never join a club because they are a "waste of time." The only group identity he claims is with those of his own kind. He is willing to analyze and criticize something intellectually, but he never dares to get personally involved with it in trying to test its validity. Only the cold, calculating approach for Sammy. He cannot afford to subject himself to such a humble act as giving himself for a cause. He must stay aloof and not become involved.

Sammy may be just passing through a stage in his growth, or his skepticism may be permanent. Usually he acquiesces in his position and conforms to the conventional later in life. Whatever his situation, Sammy is seeking an education and meaning for life like everyone else, but he remains above his "unenlightened" fellows.

Teen-Age Drinking:

A Frank Appraisal

By LESTER L. KEYSER, M.D.

The Methodist Church is explicit on alcohol: abstain! Yet there is a tendency to accept drinking as a part of normal living, with some TV shows and movies glamorizing it in the eyes of youth. Seeking a realistic view, *Together* put some questions to a man who is intimately associated with students: the medical director of Southern Methodist University. Here is what he says about the drinking problem.



Is drinking a problem for youth today?

An estimated 5 million alcoholics in the United States include the early problem drinkers. This represents a tremendous public-health challenge, one of the three or four most important in the country.

Unless there is greater action, more education, and understanding of this problem, perhaps 1 out of every 15 teen-agers will become an alcoholic.

Why do teen-agers drink?

Some persons drink to be polite, others for a good time, to make friends, to experiment, show off, get warm or cool, quench thirst. Parents who hurry their children into adulthood, with formal parties, cocktail parties before proms, and kiddy cocktails, encourage young people to imitate adults before they have gained an adult sense of responsibility.

What is the most common reason teen-agers give for drinking?

Pressure of society, the crowd, and prevalence of drinking in the home. Parents are models for teen-agers.

How would you counsel a youth who gave any of the above as his reason for drinking?

One must examine his reason for drinking in the light of a positive approach to life and living. We cannot hope to prevent alcoholism by education alone, but we can help to do so if we have close co-operation between home and school. The formal elements of

teaching can be handled in the schools, but behavior problems are best dealt with at home.

We should teach young people that not to drink does not handicap them socially, and that alcohol is not a necessity of life. If we could teach that the real sophisticate never drinks excessively, and that drunkenness means social ostracism, we would find less alcoholism.

What happens in the body to cause drunkenness?

Alcohol is not digested, but is absorbed directly into the blood stream. Within five minutes after drinking any form of alcohol, portions can be found in all tissues of the body. The tissues, liver especially, oxidize alcohol. The initial effect is upon higher brain centers, but the type of action is not known. Some scientists feel it is mechanical, others chemical, and some think it might be an electrical reaction. Concentration of alcohol in the blood leads to staggering, and excessive amounts may cause death.

How much alcohol does one need to produce the various stages of drunkenness?

This depends on the amount of alcohol in the drink, an individual's physique, contents of the stomach, and frequency of drinking. Euphoria or loss of anxiety occurs with one to three drinks such as cocktails or beer. In these drinks, $\frac{1}{2}$ ounce to $1\frac{1}{2}$ ounces of alcohol causes 0.05 percent alcohol concentration in the blood. The greatest change in behavior occurs when the blood concentration increases from 0.05 to 0.15 percent or from three to six drinks.

Does alcohol used over a long period of time cause any ill effects on the body?

Yes, alcohol so used causes many physical changes, mainly in the liver, intestinal tract, and skin. Most changes are due to vitamin deficiency and local irritation. However, the main effect is upon the ability to criticize one's self. This occurs with the first drink and becomes more severe as additional alcohol is consumed. Drinking affects feelings, sense of humor, judgment, and conscience first. Its effects upon judgment and conscience are the most serious effect upon the person.

How long does it take a drunken spell to wear off?

This depends on the amount in the system or concentration in the blood. The rate of oxidation (the

process by which alcohol leaves the body) is constant. Every person destroys an average of 10 cc. of alcohol per hour. There is no way to hasten this rate. Giving an intoxicated person coffee, for example, only produces a "wide-awake drunk."

Why do some drinkers become alcoholics while others do not?

There is no way to decide which person will become an alcoholic, even though many experiments have been tried. A small number become alcoholics from the very first drink. A larger number will become alcoholics if they drink often enough and long enough. The largest number are those who use alcohol to solve some problem, usually personal. There are records of many alcoholics in their teens, even one only seven

In the hue and cry over student drinking, there's a tendency to lose sight of the fact that young people don't need liquor to have a good time—as witness this lively crowd at Methodist-related Albion (Mich.) College.



years old. She took all the alcohol she needed from her parents' supply and hid it in her school locker.

What is an alcoholic?

An alcoholic is a person who uses alcohol to meet ordinary demands of living and continues to drink excessively in spite of marital and occupational difficulties. There are other more technical definitions, but this summarizes what alcoholism is.

How can teen-agers avoid alcoholism?

One sure way to avoid alcoholism is to abstain from drinking! Teen-agers can avoid alcoholism by improvement in the home environment, and through understanding of the factors which contribute to alcoholism. A person's inherent characteristics may play a part in his susceptibility to alcoholism, but these also can be modified. Apparently the characteristics themselves are not so important as the environment to which young people are exposed.

How can the church assist in alerting persons, especially youth, to the scope of alcohol problems?

The effects of alcohol should be taught with as much scientific truth as we have at our command. Teachers should avoid frightening students, but they should explain objectively the early signs of alcoholism. Frequent meetings of teachers, parents, and youth leaders should be encouraged, and discussions on drinking should be part of these meetings. Teachers should expose the fallacies of drinking, one being that it is a manifestation of manliness or womanliness.

How can young people help parents and friends who are alcoholics?

Young people must learn to love people not for what they do but for their potential worth. It is better to express this love in a willingness to help than to condemn or be judgmental. The medical profession, church, school, alcoholism information centers, and other social agencies always are willing to provide information and aid. Unfortunately, alcoholics do not always realize their need for such help.

If alcoholism is an illness, how do you treat it?

The general nature of alcoholism points out that the alcoholic (a) is a compulsive drinker; (b) is afflicted with a progressive condition; and (c) is affected psychologically, socially, and, usually, physically. To be effective, treatment must recognize and deal with all these aspects. Treatment which is concerned only with alcohol intake, or only with physical condition, or only with the current economic problem will be ineffective. The alcoholic presents a series of problems, some medical, some psychiatric, some psychological, some social. The disease is not any one of these; it is the combination of all of them.

What can the church do?

The church plays an important part in all methods of helping the alcoholic. Ministers now are receiving special training in helping the alcoholic. Inviting Alco-

holics Anonymous groups to meet in the church brings about better understanding between both. Lovers Lane Methodist Church in Dallas, Texas, has 300 rehabilitated alcoholics in a membership of 5,500. Members of AA regularly help others when ministers are busy or unavailable. The best help comes from understanding and love for one's fellowman, making it possible to speak about the problem and curbing possible self-righteous feelings. Frequently church people tend to push out those who most need help.

Should church young people work to bring about better legal controls on the sale and distribution of alcoholic beverages? If so, what measures would you suggest?

Legislation is the only way in which the march of the liquor traffic upon society can be halted and reversed. Young people should work for this. They can encourage sentiment for legislation which will contribute to highway safety, protect homelife, control liquor advertising, and provide an adequate defense for men and women in the Armed Forces.

A young person can make a survey of his community to reveal: the number and kind of liquor outlets; laws aimed at control or abolition; enforcement policies and personnel; care of people in trouble with alcohol; rehabilitation of alcoholics; education in public schools; and opportunities for leisure-time social activities, free from alcoholic influences.

What should our church schools teach about alcohol?

Every legitimate means should be employed to implement strong alcohol education in churches, schools, and colleges. The aim should be to create convictions and decisions based on scientific knowledge and social concern, in order that persons may help others withstand pressures for so-called "controlled drinking."

Good Christian stewardship compels the churchman to discourage drinking and to destroy motivations for the use of beverage alcohol.

All who drink are supporting a big profits industry that preys upon the weak and unsuspecting with a product, the use of which results in incalculable harm to persons, families, communities, and the national welfare.

Beverage alcohol is a narcotic, depressant drug. It is habit-forming. While seemingly less damaging to some individuals than to others, it seriously exposes everyone to alcoholism, pauperism, and loss of spiritual influence.

What is the reason for The Methodist Church's stand for total abstinence?

John Wesley's rules for Methodist societies in 1743 required members to avoid "drunkenness, buying or selling spiritous liquors, or drinking them, unless in cases of extreme necessity." These General Rules are still a part of the *Discipline of The Methodist Church*.

The General Conference has consistently gone on record for abstinence! "The use of intoxicating liquors as a beverage is the most deadly form of intemperance,

causing misery, shame and degradation of multitudes. We, as a General Conference, pledge ourselves to use all lawful means to hold this mighty evil in check." But the basic reason is a spiritual one. It is not judgmental of persons who drink but it is evidence of our concern for others.

How can young people avoid drinking when it is so much a part of modern social life?

Tolerance of drunken behavior should be discouraged and abstinence should be regarded more as a virtue than a peculiarity. Proper respect for law and parental authority must be stressed. The atmosphere of the home should be developed to a point where family living is attractive.

Clubs and sports help give young people interests that make many aspects of living both challenging and absorbing to them. Young people need the sense of success and accomplishment they can achieve in these activities. Then there is less likelihood of their seeking a false outlet in drinking.

Is alcohol a legitimate medicine?

Since the Middle Ages, alcohol has been a prominent part of the physician's kit. Earlier usage was based on observations which lacked the precision of recent experimental studies. There was a time when alcohol was generally and freely used as a stimulant and a tonic for all sorts of complaints. A considerable change in medicinal use is seen in reports from older hospitals which indicate they now use only a small fraction of the quantity once prescribed.

Medical authorities are usually very sensitive to the dangers of habituation. No one knows better than a doctor that alcoholism is a great public-health problem. Many physicians make no use of it at all, since other drugs are available for any such medical need.

Do movies and TV have an important influence on attitudes toward drinking?

I think they do influence the child's and teen-ager's

attitude. Allusions to the necessity for a drink on TV or movies often give the impression that a drink answers a need in time of crisis. This is exactly the type of escape idea which ought to be avoided.

It is encouraging that less and less frequently do we see drunkards portrayed as a subject of humor in cartoons or in movies these days. Apparently the public has learned that drunkenness is anything but funny.

How can we combat the overemphasis on drinking in our society?

No particular group is responsible for this. It has been a general trend in the last several years. The tolerance in this country for drunken behavior and the social pressure for drinking are perhaps the two greatest factors leading to overemphasis on drinking.

Advertising which portrays drinking as glamorous has given the idea that alcohol is of greater importance in our lives than I feel is justified. While I am sure the manufacturers of alcoholic beverages do not want to see any increase in alcoholism, they have generally given the idea that drinking enhances life and its pleasures, without indicating in their advertising that there are a large number of people who should not drink. Churches can adopt programs which point out that the truly abundant life is the life free from alcohol. Churches can work to minimize alcohol as a necessity in social and business life.

What is the greatest need today in the whole field of alcohol problems?

One of the important social problems of our nation is the great loss of life and property due to automobile accidents. But the traffic problem is not so complex as the problems of juvenile delinquency and marital discord. The prominence of alcoholic beverages as causative factors in accidents is more easily established. However, statistics are not adequate; alcohol is involved in far more accidents than reports indicate. Due to severe penalties invoked against drinking drivers, officers often ignore the use of alcohol and charge some other violation. Agencies concerned with traffic safety are seeking better reporting of the use of alcohol by drivers involved in accidents.

What are the best ways to meet that need?

Legal difficulties hamper accurate assessment of the extent of drunken driving. Most states recognize chemical tests as adequate basis for conviction of driving under the influence of alcohol, but the driver's consent to the test is required. Clinical observation of the motor skills of a driver suspected of drinking is not so reliable as the chemical test. These legal safeguards of the individual's right to privacy work against the detection, conviction, or reporting of the drinking driver.

Programs of education and legislation can alert the public to adopt and sustain adequate safeguards against the mounting dangers of injury and death arising through the use of alcoholic beverages.

But primarily, scientific knowledge and spiritual skills are the handles of power by which young people can be helped to avoid the dangers of alcoholism.

A FRATERNITY POINTS THE WAY

A number of national fraternities try to discourage drinking by their members. What is probably the strongest stand taken by any has been reiterated by Lambda Chi Alpha, of which Dr. Lee F. Tuttle, secretary of the World Methodist Council, is a national officer. Calling for "social and moral responsibility," this second largest college fraternity not only bans liquor on the premises but flatly prohibits the serving of alcoholic beverages at any entertainment given in the name of Lambda Chi Alpha.

The Thanksgiving I



THE THANKSGIVING I remember most thankfully was one when we had jack rabbit and turnips for dinner. I was a boy on a Canadian farm then.

Maybe I shouldn't tell about it. Because Dad, who is 73 now, might be embarrassed.

But Dad, if you were ashamed of the moss-eaten barns, the house you were always going to enlarge, the floor with pine knots that stabbed holes through the linoleum, the cookstove that let smoke into the oven, let me tell you now that it didn't matter.

Sure, I remember those winter mornings when a zero wind seeped through the cracks around the window. But I remember better the warm feel of our clothes when we took them down from the stovepipe where you'd piled them. Or how snug we felt on some night that a storm howled down the pipe when you tucked your old mackinaw around us.

We complained when we had to hurry home from school while the rest played ball, or when on a powder-dusty day we'd look up from the sweat and thistles of a hayfield to see the other kids go singing up the side road to the swimming hole.

We haven't forgotten threshing, either—our shoes full of barley awns, our eyes shut with chaff, and our lungs so clogged with smut that we could spit mud.

But our complaining never did run deep. Because, I guess, Dad made us feel our work amounted to something.

Especially so at Thanksgiving. That was the day we made an inventory of everything on the place. Dad managed to organize us into a procession.

First we went to the cellar with its barrels of apples whose fragrance seeped up into the kitchen as we opened the door, the bins of beets and carrots packed in sand, the

Don't Forget

By H. GORDON GREEN

cabbages and onions hanging from the beams, the sheaves of celery, the mountain of sacked potatoes and turnips.

Father had us inventory it all carefully—the number of pounds, of bushels, of bunches. Finally we classified and counted the preserves which bowed down the shelves next to the cistern: peas, corn, string beans, jellies of a dozen colors, rhubarb, strawberries, applesauce by the yard, maple syrup from our own woods still spiced with the wild spring night on which it was brewed.

Then we went out to the barns and figured the tons of hay we had stowed in the gaunt belly of the mow, the bushels of oats, wheat, and barley in our granary. We counted livestock, chickens, turkeys, and geese.

DAD wanted to see how we stood, he said—to see how we compared with last year, or with that year when we had set a record.

But he really wanted most for us to realize, on this feast day, how richly the Almighty had smiled upon all those hours of work that we had so tearfully protested. And when we finally sat down to the feast which Mother had prepared, the grace was something we felt.

It may seem strange then for me to say that the Thanksgiving I shall always remember most thankfully was the year when we seemed to have nothing to be thankful for.

The bad year had started off well enough. We had hay left over, we had lots of seed, and our four litters of pigs were as sleek as sausages. What's more, Dad had a little money set aside and thought we might afford a hay-loader.

Dad always pitched the hay onto the wagon himself. He left the easier job of building the load to us boys. Our day would come soon enough, he said.

You can imagine how he felt to have enough money for that wonderful machine that simply trailed behind the wagon, lifted the windrows clear, and threw them on a rack at your feet. I think we sent to every implement company in Canada for circulars that spring.

It was the year, too, that electricity came. Not to us, because we couldn't afford it. The MacKillops had a party to show off their white bright rooms, the iron that didn't have to sit on the stove, the little motor in the cellar that sucked water from the well outside and sent it gushing to the kitchen sink and upstairs to the new bathroom. Mother looked a long time at the washing machine.

At the party there were the usual doubts. Angus Smith thought that such extravagance could be the ruination of a good farmer, and Einar Neilsen, who was always concerned with what this world was coming to, wondered cautiously if all this power might not be a little too worldly.

Every day we heard the singing in the wires that went over our gate. If only we could afford to be connected!

It was a Monday night when

Mother was doing her big wash that we found out what Dad had on his mind.

"This diaper steam might be good for what ails a man," he said. "My turn now." Mother protested, but Dad took over the board anyway and Mother turned to her knitting.

"WASHING and knitting," Dad said to her. "You spend more time doing that than sleeping, don't you?" Mother declared that she ruined a washboard a year.

"Think we ought to break down and get this here electricity?" Dad asked. "Hate to see you ruining all those washboards. And your eyes, too. If I cut my own poles, maybe the hay-loader money will just about pay for it."

Mother came flying across the room and threw her arms around his neck, and swallowed a tear or two as she thought of the hay-loader that wouldn't be bought now.

So the line came up our lane, too, that year. Nothing fancy, but what wonder there was to that gleaming washing machine, and to that solitary, yellow-veined bulb which dangled naked from each ceiling! And what a banquet splendor there was now to a supper eaten in this unbelievable brilliance.

No more lamps to fill. No more wicks to dehorn. No more sooty chimneys to dirty the dishwater. The lamps went quietly off to the attic one day, even Mother's special one.

The coming of electricity was almost the last good thing that the year was to bring. The rains started just as the first oat spears began to stab through and put a pea-green haze over the country. When the water finally drained away, there wasn't a seeding left anywhere.

Those who had extra seed or money seeded again and hoped for

READER'S CHOICE

H. Gordon Green is a favorite of story-lovers—as our *Reader's Choice* files show. His most memorable Thanksgiving, when the table was less than bountiful, helps us realize that there are blessings to be counted in the hardest times. A \$25 check of appreciation goes to Mrs. James H. White, Jr., of Noblesville, Ind., for being the first to nominate the story. Reprinted by special permission from the November, 1955, issue of *Farm Journal*. Copyright, 1955, by Farm Journal, Inc. Have you a *Reader's Choice* suggestion but hesitate to send your tear sheets? We'll be glad to copy and then return them to you.—EDS.

better weather. But September only brought back the rains. The few crops that were cut early enough sprouted in the shocks, and most of it was never cut. It just laid down and let the incessant rain beat it back into the earth. There wasn't even a healthy potato that year. They rotted in mud.

And Angus Smith reminded everybody that he had warned against the extravagance of electricity instead of leaving the money in the bank for a rainy day. And Einar Neilsen wondered if maybe it wasn't the electricity itself which was doing something wicked to the whole air.

Dad sold a couple of cows that fall, and all the pigs, and a lot of other livestock he had intended to keep. He got heartbreaking prices for them because everybody had to do the same thing.

About all we harvested that year

was a field of turnips that had somehow weathered the wet.

And then suddenly, as if it had crept upon us like a dog we had forgotten to lock behind, it was Thanksgiving again.

"Maybe we'd better forget it this year," Mother said. "We haven't even left ourselves a goose."

But the night before the big day, Dad set a trap out by the haystack, and in the morning brought in a jack rabbit. "These aren't half bad sometimes, if you roast them with a hunk of fat pork," Dad said. "Let's try it."

Grudgingly Mother started the job, but warned that it would take a long time for the tough old thing to be cooked.

We took inventory as usual that year, and Dad did his best to be cheerful. But I'm afraid Mother had expressed the mood that was in us.

All we could think of were the

things that we couldn't have now. The new shoes, the toboggan, the skates and hockey sticks, and the dozen and one other things we had so carefully picked from the new catalog.

When we finally sat down to the rabbit late that night, someone said, "It looks like a piece of old dead horse! I don't want any."

And Mother cried.

Then Dad did a strange thing. He went up to the attic and got a lamp, Mother's special one. He lighted it, set it in the middle of the table and told one of us to turn out the lights.

And when there was only the lamp again, we couldn't believe our eyes. Could it really have been this dark before? Surely not! The chimney must be dirty or maybe the wick was plugged. Why, how in the world did we ever see our way around in those days?

Dad said grace, and when it was over we were still quiet. In the humble insufficiency of the old lamp we were beginning to see clearly again. "Just think," Mother said. "A year ago we *had* to have this!"

It got to be a lovely meal. The jack rabbit tasted like turkey, and the turnips were the mildest we could recall.

No wonder Mother has kept that little lamp all through the years. I saw it in her bedroom last time I was down.

We can thank Father for that Thanksgiving. For that and all the other Thanksgivings we had with him. And for the home that, for all its want, was so rich for us all.

And now all the sons and daughters are eagerly getting ready to descend upon him for the reunion of yet another Thanksgiving. We will come doing our foolish best to display the success which has come our ways. We all have so many, many bright things now, and we'll not be content until Dad hears all about them.

But maybe, when it's time for the feast, Father will bring out that old oil lamp, switch out all the rest, and let it light our feast again.

Maybe we need its humble gleam as badly in these great days of our noisy success as we did that year of our poverty.

Thanksgiving

The frost-tipped leaves now lie in drifts
On lane and city street,
Their scarlet beauty tinged to bronze;
And earth and sky now meet
On far horizons dimmed to gray
Foretelling winter's cold;
A blue mist shimmers on the hills
Swept clean of autumn's gold.

The splendor of the harvest fills
The coffers of the land,
And grateful hearts give thanks for all
The bounty from God's hand.
The work of earth is finished now,
And busy hands can rest,
Thanksgiving prayers are offered up,
And every home is blessed.

But let us hold this thought before
November days depart,
Not just for now—Thanksgiving is
A season of the heart.

—CATHERINE E. BERRY



A precision instrument, that right arm makes Starr the National Football League's No. 1 passer.

PEOPLE CALLED METHODISTS / *Number 32 in a Series*

PRIDE OF GREEN BAY



BART STARR is qualified for several other lines of work. Any of them—teacher, historian, coach—would offer better hours, less travel, more privacy and leisure time at home with his family than he now enjoys.

But fans of the Green Bay Packers football team agree: Starr is doing fine right where he is! In the team's football-crazed hometown (and many other places, too) Starr is regarded as professional football's most-talented quarterback. That goes double for mem-

Heading up the 1963 sale of Easter seals for crippled children in Wisconsin, Starr campaigned with tiny Donna Hanick, of Waukesha.



Never one to rebuff his fans, Starr signs autographs for anyone who can match his brisk pace. Here he leaves the practice field with his wife, Cherry, and Bart, Jr., after a scrimmage.



A friend of many Paeker players and coaches, the Rev. Roger Bourland of Green Bay's First Methodist Church is the Starr family's pastor—and Bart's occasional companion on the golf course.

Summer training camp takes the Packers to nearby St. Norbert College for nine weeks of workouts, study, and dormitory life—including mealtime skits to break the pace.

During summer camp, Bart sees Cherry and Bart, Jr., only for short visits when they come to watch workouts from the sidelines. Afterward, father and son share a bottle of pop in the locker room.





With Dad away at camp, it's up to Mom to join Bart, Jr.'s front-yard practice. The Starrs built their three-bedroom home in 1961, and Bart, a skilled handyman, has spent much free time since then adding finishing touches. One fan driving past was amazed to see the football star mowing his own lawn.

bers of the city's First Methodist Church, where Starr serves on the board of stewards.

Six-foot-one and a shade under 200 pounds, Starr is no giant by pro-football standards. But under his field generalship, the Packers have won the National Football League championship two years running.

To Starr, football is more than a game. No mere gladiator, he sees the sport as a profession and graciously accepts both accolades and inconveniences of life in the spotlight. Ever conscious of his public image, he attempts constantly to live up to the expectations of hero-worshipping fans.

Off the gridiron winter and spring, Starr keeps a schedule almost as demanding as during summer-training and fall-playing seasons. In speeches across Wisconsin, he stresses his convictions about good conditioning—physical, mental, moral.

Bart and Cherry Starr were high-school "steadies" in Montgomery, Ala. They eloped after two years in different colleges. Cherry's job and Bart's football scholarship got him a University of Alabama degree—with an A- average!

Now almost 30, Starr realizes his remaining years as a professional athlete are numbered. He has no definite plans, but coaching seems a good possibility. Cherry is agreeable. Says she:

"I can't imagine football not being part of our lives."

Bob Jeter, trying for a place on the Packer squad, stops in Starr's dormitory room to talk over the afternoon scrimmage. Recalling his own early years, Bart offers helpful advice.





MIDMONTH
POWWOW

+ *A mentally retarded child used to be hidden deep within the home, as if there were something shameful in giving birth to a youngster whose mind was not bright and quick. Now we know that accidents of birth can place a retarded child in the most brilliant family. With a new understanding of their problems, the term 'exceptional children' sometimes is applied to these slow ones. But call them exceptional or call them retarded, the youngsters whose minds are not so quick as normal children's can make unique contributions to their families and their communities if they receive the special care, special patience, and special love they need if they are to blossom. They present an urgent challenge to the church—and it is one The Methodist Church is taking up, on local and national levels.—YOUR EDITORS*



Retarded Children:

How the Church Can Help

By OLIN E. OESCHGER, General Secretary, Board of Hospitals and Homes

MANY PEOPLE feel that the Church of Jesus Christ is especially fitted by its character and its call to minister to the needs of the distressed and disadvantaged. That is why a helping and healing ministry has always been a part of Methodism.

One expression of this ministry today is a growing concern for mentally retarded children and adults. We believe there is a special dimension in a church-related ministry to retarded children, a spiritual quality in an overt Christian

witness to parents which can never be duplicated in a public agency.

What can the church do? The 1960 General Conference instructed the Board of Hospitals and Homes to study this problem and seek a responsible answer. During the past 18 months, under sponsorship of this board, consultations on the mentally retarded child have yielded a better understanding of the special needs, problems, and potentials of the retarded child, and data for decision-making to be recommended to the General Con-

ference in Pittsburgh next year.

Mentally retarded children may be divided into three groups:

1. *The severely retarded*, with a measured intelligence quotient below 20. Approximately 3 percent of all retarded children are in this group. They usually also have serious physical handicaps, and need custodial care of a long-term or lifetime nature. This kind of care is expensive and the number served necessarily is small because the turnover is very, very slow.

2. *The moderately retarded* have

What Is a Retarded Child?

By MICHAEL J. BEGAB
White House Special Assistant
for Mental Retardation

THE CHILD with a mental handicap is first and foremost a child. He differs from intellectually normal children, and from other retarded children as well, in every dimension by which individuals are measured: in physical appearance, manual skills, behavior, personality, and mental ability.

His defect originates during the developmental years of his life and is associated with an impairment in his adaptation to the norms and expectations of society. In this impairment, the retarded child may range from total incapacity to a level of self-sufficiency that makes him relatively indistinguishable from others.

Fortunately, those who place lowest in the scale of human abilities are a small part of the retarded population. They come from a cross section of American families. But the overwhelming majority of retarded children represents the marginal citizens in our society—victims of slum cultures, the mentally understimulated,

the products of poverty and its corollaries of substandard housing, nutritional deficiencies, child neglect, and broken homes. Protected from the adverse effects of such harmful conditions and given the opportunity for maximum growth, most of these children can become independent and contributing members to society.

The two dimensions by which retardation is defined—intelligence and behavior—are relative qualities and subject to change in many cases. Who functions as retarded is determined in large measure by the standards and tolerance of the community and by the importance it attaches to intellectual prowess. Many mildly retarded persons may function as retarded only during that part of their lives when the demand for intellectual skills is paramount, as in school.

Retardation is, in many instances, a dynamic condition, preventable or reversible. In the culturally retarded child, the rate of mental growth can

often be accelerated through improved living conditions, early mental stimulation, and better educational opportunities. The behavior of the retarded child can be improved, too, by guidance, training, rehabilitation, and therapeutic procedures.

Earlier attitudes of hopelessness and despair are no longer applicable to the bulk of retarded children. Lifelong dependency and social liability now may yield in many cases to independence and social usefulness. Whether this goal is realized will depend on how well the special and basic needs of these children are met.

Primary responsibility in this regard rests with the families of these children, but no family can carry this burden alone. Only as society discharges its obligations to all its members, including its less fortunately endowed, can an appreciable impact on this major problem be anticipated.

(A list of books for further reading on the subject will be found on page 62.—EDITORS.)

a measured IQ between 21 and 49. In this group are 13 percent of all retarded children. These can be trained to take care of their own personal needs and to make a reasonably good social adjustment if their home environment is wholesome and conducive to development. Community resources, such as day-care centers, sheltered workshops, and supportive social services, are needed by these youngsters if they remain in their own homes.

3. *The mildly retarded* have a measured IQ of 50 to 75. Eighty-four percent of all retarded children and youth are in this group. Boys and girls with this degree of mental retardation should not be institutionalized for retardation alone. They are educable and, with appropriate help and services, can become adequate and good citizens. Among their great needs is a secure early home life plus real acceptance and an understanding of their limitations. It is considered best for them to remain in their own family and to be stimulated by contacts with the larger community. This

largest group has actually had the least attention and concern. There is great need for action in their behalf.

Retarded children and youth can be reached with a dynamic ministry to health and welfare needs through the local church. The overwhelming percentage of retarded children and youth living in their own homes are a part of the community in which they live, and so are an especial concern of the local church.

Help may be offered in co-op-

eration with a Methodist agency.

The church's compassionate concern fits it especially well for providing the quality of custodial care needed for severely retarded children.

In fact, the consuming concern of the church, expressed in communications to this board from annual conferences, ministers, parents, and other sources, is predominately in relation to children in this group.

Many believe that the need for custodial care for the severely retarded infant and preschool-age child—who many times has other serious handicaps—should be the object of The Methodist Church's greatest single concern. Unfortunately, strong emotional feeling often prohibits objective planning of new programs in this area.

We are late in providing some of the services now provided by Roman Catholic and Lutheran churches. We take the position that the church has at least a pioneering role in the development of standards, a high quality of service, and resources for research. It also seems clear that one of the church's main



ABOUT THE AUTHOR

Olin E. Oeschger, who is a Methodist layman, is the general secretary of the Board of Hospitals and Homes of The Methodist Church. In that capacity,

Mr. Oeschger heads an agency which acts in an advisory relationship to Methodist philanthropic interests and institutions, such as hospitals, homes for the aged, homes for children, and homes for youth in the U.S., its territories, and dependencies. Its function: implementing scientific and spiritual standards.

strengths in this field would be a ministry to the child's family.

In our study, we have discovered that many of our affiliated agencies for children and youths also are caring for mildly retarded children. They are being served not solely because of retardation but because of family situations and other individual problems in addition to (but sometimes partly due to) their retardation. Some agencies also are exploring ways to expand their current programs and provide limited services for a small number of severely or moderately retarded children.

Future action should perhaps follow these lines:

1. *Petition the General Conference* to establish a national agency for the care of severely retarded children, that agency to be closely supervised by the Board of Hospitals and Homes. It would need financial undergirding with general church funds. Parents, relatives, and other resources would help pay for the care of some of the children accepted.

One hard question we would face with such an agency would be whether to limit the service to infants and young children or to offer lifetime care. In the case of the latter policy, the number to be served would be much smaller.

2. *Press for a more adequate health and welfare ministry* to retarded children and youth through the local church—day-care programs, homemaker services, sheltered workshops, and so on. It is important that all health and welfare services to retarded children be directly related to the General Board of Hospitals and Homes and its counterparts at other levels of the church, including those in the local church.

3. *Encourage annual conferences* to support existing institutions in redirection or expansion of current programs for children and youth to include retarded children and their families.

There is much we Methodists can do. We at the Board of Hospitals and Homes have specific new plans ready for implementation when we receive the direction and support of The Methodist Church.



A playground for retarded children is part of the summer program conducted by First Methodist Church, Wausau, Wis.

What LOCAL CHURCHES Are Doing Now...

1 In WAUSAU, WIS.

By **TENIS L. BAUER**
Administrative Assistant
First Methodist Church

EVERY Tuesday afternoon the year around, physically and mentally handicapped children in Wausau, Wis., may find a new lease on life in an "opportunity group" meeting at the First Methodist Church.

The purpose of these Tuesday afternoon sessions is to promote better social adjustment through stories, games, music, art, and field trips. We hope to develop in the children some good activities and habits, and to bring them kindness and love.

Nine patient, loving, and capable women of various faiths make up the teaching staff; and the group has been "adopted" by a Girl Scout Troop and a Homemakers Club. About 14 children attend, 12 of whom come from other churches.

The children are divided into two groups, the younger children in one room, the older ones in the other. The staff works with the parents through parent-teacher meetings and individual conferences.

The program, set up under the sponsorship of the commission on education of the First Methodist Church, originally was planned for children who were untouched by the public-school system or other organizations. However, no child

is excluded because of involvement in another program.

Over and over again, we hear gratitude for the service this group renders the community. Doctors, nurses, schoolteachers, lawyers, and parents all are grateful for what our church is doing.

2 In DALLAS, TEXAS

By **ERWIN F. BOHMFALK**
Pastor, University Park
Methodist Church

UNIVERSITY Park Methodist Church in Dallas, Texas, has had many firsts, but one of which it is especially proud is its Opportunity Class for Exceptional Children.

It was the first class in Dallas for pupils needing such specialized help. Now 12 other churches offer classes, and several day schools have been established.

The class has influenced the whole congregation by fostering new understanding and concern. It also gives gratifying help to parents of the children, particularly those who have only the one child, by bringing them out of self-imposed isolation into the mainstream of church and community life.

And the pupils' reaction! The Sunday class is the high point in their week, and many also delight in worshiping with their families in the regular church services.

Organized in 1951 by Mrs. Hubert Harris, who had an eligible child, the first class of three was taught initially by Southern Methodist University students. In the 12 years, the class has trained about 40 members. The 16 currently enrolled range in age from 13 to 42, but some joined the class as younger children. The class is for children of all denominations.

Specialized training is not necessary for teachers, says Mrs. W. Ray Spears, Sr., who has been in charge since 1954. The most important qualification, she stresses, is the love for the children. She and her three assistants use standard church-school literature, but none above junior-age level. The Opportunity Class is sponsored by the Fellowship Class, a couples' group.

3 In FERNDALE, MICH. By BETTE CHARLTON

YOU Methodists can be proud of yourselves! I am not of your denomination, so I can say it without prejudice. I do, however, attend your church each Sunday. I work closely with one of your ministers. I speak often to your members.

I see the living Christ through children's eyes. But my 12 "children" are different. They range in age from 14 to 32, but mentally most are about 6 years old.

Our church school began three years ago. We met in the community building the first year. Then the local council of churches "adopted" us, and you Methodists found room for us in your church. Now our children can hear others singing and studying about God. They can see others worshiping and, by seeing others, they, too, can worship. Most important, your congregation opened its heart to us, and we found friendship.

Our being in your church has been beneficial to you, too. You have gained an awareness and appreciation of those who are mentally retarded. You have seen that though my children will never learn many facts, they are capable of learning about the love of God. You have seen how my children



With a *Full Heart*

By PEARL S. BUCK

I CANNOT say that I am glad my child is retarded. That, indeed, would be folly. But I can say, with a full heart, that through her handicap she has brought me into a world of deep and quiet happiness because of renewed faith in human beings.

Through her, I have met innumerable wonderful people. My life has been enriched, my heart kept warm, through the bond of our retarded children.

I meet these people everywhere in the world. From any crowd that presses about me, there is always someone, and usually more than one, who comes forward to take my hand and whisper, "I have a retarded child . . ." We look into each other's eyes with instant understanding and affection. We know. We know the meaning.

When I first had to accept the condition of my child, I felt a hopeless resignation, a meaningless sorrow. There was no comfort in knowing that thousands of other parents had the same burden to bear. That was only to heap sorrow upon sorrow.

The first relief came in communication with these parents. Through the sharing of experience came the determination to work together for the children—not only our own, but all such children, born and unborn. One person, two persons, can accomplish discouragingly little, but thousands of people together can perform a miracle. Best of all, perhaps, we have found that in gratitude to life many parents of normal children join with us in our effort for the retarded.

The miracle, however, extends far beyond the physical facts. The miracle is in the changed life of the retarded child, in the life of the family, and especially in the life of the parents.

For there is meaning in the lives of our retarded children, meaning for everyone. They keep our hearts tender, they teach us patience, they keep love alive in us for all handicapped.

In this troubled and potentially cruel age, let us think of these innocent children, retarded through no fault of their own. They are not very different from the rest of us. They resemble us in more ways than they differ from us. All of us need love, understanding, and acceptance, a chance to grow and develop to capacity. All retarded children can develop to some degree and at individual speeds.

When we give to them, we give to ourselves. We gain understanding of life, and we are inspired.



"Sour godliness is the devil's religion"
—JOHN WESLEY

The new girl, hired as receptionist for both the church's ministers, was cautioned against giving advice and discussing the ministers and their callers. One day the ministers were startled to hear her say on the phone, "I'm sorry, but I can't advise you to see *either* of them."

—ELMA SHILLINGTON, *Clarion, Iowa*

A questionnaire returned to my church bore the following:

Q. How far do you live from the church?

A. Four blocks.

Q. How long does it take you to get to church?

A. About three months.

—DON WIXSON, *Austin, Colo.*

It's a custom in my son's church-school class to contribute money on one's birthday—a penny for each year. On her birthday, his teacher, wishing to keep her age a secret, gave a dollar. What she doesn't know is that her pupils think she's 100 years old!

—MRS. GEORGE DERENDINGER,
New Franklin, Mo.

Johnny had not given much attention to the church-school lesson, but he was a quick thinker. "What," asked the teacher, "did Nebuchadnezzar see when he read the handwriting on the wall?"

"Watch your hat and coat," replied Johnny.

—FRANCES RODMAN, *Ridgewood, N.J.*

Leading citizens had gathered at a luncheon to pay tribute to one of the city's first businesses, which was celebrating its 75th anniversary.

After an introduction down the line, the master of ceremonies extolled the firm's contributions to the community and pointed out that the many years had proved the sound-

ness of this particular business and the quality of its products.

"Seventy-five years is a long time," he concluded. "Is there anyone else present who represents a firm which has been in existence that long?"

A minister rose quietly, saying, "I have that honor, Sir."

—CHARLES KENNEDY, *Jackson, Mich.*

A small, tight-budgeted religious magazine, not wanting to send out duplicate or unread copies, published this notice:

"If you should be receiving two copies under slightly different initials, we would appreciate knowing so we can correct our files. Further, if a person is deceased and is getting a copy, we would appreciate knowing this also."

—ELSIE RUGH, *Rushford, N.Y.*

The telephone rang in the newspaper office late Sunday night.

"Is this the church-news editor?"

"Yes."

"This is Rev. Jones. You have the notes of my sermon?"

"Yes."

"Will you do me a favor? Take Daniel out of the fiery furnace and put him in the lions' den!"

—J. MILDRED MYERS, *Camby, Ind.*

The Southern Methodist-Notre Dame football game was a sellout. Among the excited fans was a young priest, seated on the 35-yard line and cheering at the top of his lungs—for SMU!

During a time-out, the man next to him admitted, "I can't figure, Father, why you are rooting for SMU. Surely you realize Notre Dame is a Catholic institution!"

Squaring his shoulders, the priest replied, "First, suh, Ah am a Texan!"

—S. J. GUDGE, *Toronto, Ontario*

A church-school class had just finished finger-painting. The teacher asked one child about her picture.

"Jesus is in my picture," she said confidently.

"He is?" questioned the teacher. "Where?"

"Well," she replied, "he's there, but you can't see him because he's behind that rock."

—MARIE M. CHAPMAN,
Goodlettsville, Tenn.

really are persons, with emotional needs, and how responsive they are to you as you meet their needs.

Your normal children have realized that my children are not some strange creatures, but people different from them only in intelligence. Once sympathetic understanding has been developed, your young people will accept their responsibilities to *all* God's children.

4 In MINNEAPOLIS

By PAULINE WALLE
*Hennepin Avenue
Methodist Church*

A LITTLE girl repeats a Bible verse, not very clearly, but when she finishes, she smiles and claps her hands in satisfaction. Her muffled words are what the church school of Hennepin Avenue Methodist Church in Minneapolis, Minn., calls its "Revised Retarded Version."

Ten students worship and study in the church's special class for exceptional children. (The term exceptional children is used by some educators to designate only children of superior intelligence, but it has been adopted by others to include the retarded.) The program, started in 1954, is interdenominational in scope. The children enrolled are from 6 to 22 years old, with IQs of 20 to 90.

Five teachers serve the class. The principal this year has had experience in working with retarded children. One associate teacher has a brother who is retarded.

Three rooms, two for school, one for worship, look like church classrooms anywhere, with bright, half-sized furniture. The curriculum is based on Methodist closely graded materials for grade II.

The children like to make things, especially things to take home. Each child shares in the worship. At no time are they left to make mistakes or stand perplexed.

Hennepin's program has encouraged other Minneapolis churches to develop classes for exceptional children. The core of the Hennepin teaching is simple:

"God loves us and sent his Son, Jesus, to teach of his love and to teach us to love each other."

Silence Was Golden

By CARMEN McBRIDE

ON JANUARY 7, 1956, my husband drove our car into the garage and collapsed. A stroke.

Those first weeks in the hospital we were too busy fighting for his life to realize that my husband had lost his speech. It was the day he tried to ask for a soft drink that we learned all he could say was "o-h."

"Write it," I suggested. But he could barely make a mark.

"Is it something to eat?" I asked. He shook his head.

"A drink?" He nodded.

The nurse brought a glass of water. He motioned it away. As he looked out the window, we saw a faint smile. Too weak to lift more than a finger, he pointed to the sign across the street. It advertised the drink he wanted.

We soon learned that the stroke also had taken his ability to read, figure, and spell. He launched such a persistent relearning program that it was not long before he could write his name. But when he tried to write words, the spelling loss was evident. Some words, such as "farm," were correct. Others were misspelled.

Even for such small gains we were thankful, but nothing compensated for his loss of speech. After seven weeks in the hospital,

we went to a speech clinic. By the time the speech therapist finished giving him her tests, designed for children, I knew it would take courage for my husband to keep his next appointment. But he did.

Much was being done for youngsters with speech difficulties, but little for stroke victims who had lost speech. Yet the latter need help, too. Their intelligence and accumulated knowledge have not been lost. They are bursting with things they want to say, but cannot.

Some simply give up trying, remaining pleasant but letting others take all responsibility. Some blow up—to the point of violence. But others, in spite of frustrations, never give up. My husband never gave up. He spent several months in one clinic without improvement. Then 18 months with a private speech therapist; still no improvement. Nor was there help at the Mayo Clinic in Rochester, Minn.

We had read about the success of the Institute of Logopedics, at Wichita, Kans., and our hopes soared. After the first lesson we felt our faith was justified. No teacher could have been more dedicated than the therapist there. No pupil could have tried harder than my husband. But after four years with six different therapists, he had

"The spelling loss was evident. Some words such as 'farm' were correct."

gained only two understandable words: "home" and "mom."

We finally discontinued therapy and concentrated on reading, writing, spelling, and figuring. His reading improved, but not to where he could read for any length of time. He pointed to articles he wanted me to read to him.

The morning he brought me a magazine and pointed to an article about strokes, I knew what he was thinking. He underscored the words: "Present estimates are that at least 175,000 Americans die of this medical accident every year. In addition, 1.8 million people now living have been disabled by it." Then I asked, "You think we can write something that will help others?"

The next two days were the happiest he had known since he lost speech. Once again he was expressing himself. He wanted me to tell people to heed the warnings he had ignored. He had had a heart attack and three strokes before the big stroke in 1956. Yet he had kept on building up tension by managing three businesses. An



employment agency took at least five days a week. He ran the suburban farm on which we lived and raised Polled Herefords. He also was developing a 23-acre subdivision.

OUR friends were working hard, too. Some were having heart attacks and strokes. Most aphasic victims are business executives and professional men who cannot get along without speech. Aphasia is the technical name for loss of speech. Aphasia also covers loss of reading, spelling, figuring, and writing in various combinations. In some cases, listening and understanding are affected. Fortunately, almost from the first, my husband understood everything, and he was keenly interested in everything.

My husband printed "FARM," and I knew he wanted me to say that our farm and cattle were his chief interests now. Thinking of other stroke victims, he wrote "birds." He wanted me to say they could spend hours bird watching.

"R.E." he wrote, adding "adv" and "cars." I knew he wanted me to tell about one stroke victim who was continuing his real estate business from home, and another who brightened his days with ideas for advertising and sales promotion.

Strange as it may seem, we had longer and deeper communication now than before my husband lost speech. That did not mean that I did most of the talking. By printing single words he brought out points I had not thought of.

One time he wrote, "Histastian." Over and over he wrote it, changing the letters until 2½ hours later he wrote it again. "Frustration?" I asked. It was. We were exhausted, but experiences like that helped me realize that persons who have lost speech and writing know exactly what they want to say and do not understand why we cannot get the words, no matter how misspelled they are.

His patience was amazing. When I could not figure out his words, sometimes he would bring the object to me. If it happened to be a place, he would point to it on the map or find it by address in the telephone book. Again, it might be

something he wanted to show me, like the first bud on the rose bush. He led me by the hand to see that.

No decision, large or small, was made without him.

We enjoyed letter writing, too. Perhaps it was a TV program, or an article, or editorial we had read that he liked or did not like. He would write "letter" and then would go over what he wanted to say. I typed the letters and he signed them. Never did we mention his handicap. Answers came from some of the most important people in the country—about what he had said.

The only time we let his handicap be known was when we met someone who could not understand his silence. We learned early this was a *must*.

We welcomed visitors. Usually my husband was the center of things—often sitting on the floor, writing pad and pencil always handy. Sometimes his spelling was so jumbled the conversation turned into a guessing contest, but everybody had fun.

That was another thing we learned—the importance of a sense of humor. At first, we were so tense trying to communicate without speech that we made matters worse. It was much easier when we smiled.

One day he looked at the sun and saw that it was time for him to feed the cattle. Before he went to the barn he stopped and wrote, "Gold Mine Lamptichner." He wanted me to add to the article that he was breeding for a champion with Gold Mine and Lamplighter blood lines.

EARTH IS NOT GRIEVED

I do not think that earth is grieved,
When leaves are strewn on her back,
While whiteness hushes solitude
And pencil-etches every track;

For worn by summer lavishness,
Her cocooned form quiescent lies,
Till metamorphic from her shroud
Emerge bright-colored butterflies.

—GAYNELLE STRAIGHT MALESKY

When he came back from the barn, his eyes were glowing. "Eureka," he wrote, "Greek fence wire." He brought the dictionary to help me understand what he was trying to tell me. "Eureka" was the Greek exclamation attributed to Archimedes when he discovered a method of determining the purity of gold. He was trying to tell me that when he started to feed the cattle he had found a long-lost roll of wire fence behind the hay.

That evening as we stood looking at his discovery we realized how much more we had found than a mere roll of wire. We had found: Gold in the sunset, in the peace and quiet of rolling pastures, trees, flowers, birds; Gold in friends, very busy, who came for a short visit and stayed hours, in persons who came on business, in strangers who stopped by for one reason or another and, when they finally left said, "We didn't mean to stay so long but we have enjoyed *talking* with you"; Gold in the discovery that a sense of humor is the best tranquilizer against tensions, in learning patience and inner calm, in the joy of forgetting self for the other; Gold in the sure knowledge that no matter how far the way, God will see us through.

AND GOD is seeing me through. Soon after we finished our article, my husband was hospitalized with a worsening heart condition.

We knew our last two Polled Herefords must be sold. My husband had written down the price he hoped to get for them. We had a buyer, but he could not meet our price.

"Will you cut it to —?" I asked my husband, naming a figure.

He looked out of the window, turned back, held up two fingers, tried to snap the thumb and forefinger of the other hand, and nodded.

"You mean if he buys the two right now?" I asked. He nodded.

I picked up the telephone and in a few minutes was able to report, "Sold!"

It was his last business decision. Now I stand alone, remembering 47 years of happy marriage—most precious of all these last six.



Free China's flag flies over a Methodist kindergarten in Taichung.

FORMOSA



Chiang Kai-shek: In Taiwan, not only hope—but a better chance.

Where Hope Is a Way of Life



IN THE 16th century, the Portuguese named it Formosa, which means beautiful, but the correct geographic name is Taiwan. This great, green, mountainous island is shaped like a leaf, the stem pointing south toward the Philippines. As large as Massachusetts and Connecticut combined, Taiwan is an unsinkable aircraft carrier in the Pacific 100 miles off the coast of hostile Red China. The home of nearly 11 million Chinese, it symbolizes the continuing resistance of the Nationalist Chinese government and its president, Chiang Kai-shek, to communist aggression.

To The Methodist Church, at work here since the 1950s, Taiwan is particularly significant because it has the largest segment of some 25 million Chinese-in-Dispersion, one of the church's four great Lands of Decision for this quadrennium. It is that place, said the late Bishop Ralph A. Ward, "where...the Chinese people have a better chance."



In Formosa, the Chinese have retained their ancient love of festivals, with attendant noise, merriment, and mythical beasts. Frequent holidays, religious and political, help give a separated people an important social outlet. Largely Buddhist or Taoist, they worship many deities and have diverse origins and tongues.

THE THREE groups of Taiwanese — Malayan aborigines, native Chinese, and refugees—are aware that their fertile island remains a tempting morsel for the gaping jaws of the Red Dragon. But so far the U.S. 7th Fleet, heavily fortified outer islands, and a well-trained army keep the communist hordes at bay.

Since 1949, when Chiang Kai-shek led nearly 2 million Nationalists to Taiwan, spectacular progress has been made in rebuilding a badly shattered economy left by World War II. Production of rice, pineapples, sugar, and other crops continues to soar. Efficient new factories are producing everything from autos to cement, and electrical-power output has more than tripled in a decade.

At the same time, Taiwan's population is exploding at the rate of 300,000 a year to pose new problems for the church. As urban centers and western influence grow, and old traditions lose their grip, many Chinese young people find themselves at a spiritual crossroads.

They're building autos in Taiwan, where thousands hope for a good job in one of the new industrial plants.





The pillbox is a grim reminder that hostile communist hordes are poised, and may yet strike across Formosa Strait.

Golden grains of rice spread in the sun to dry are symbolic of nearly 2 million tons produced annually on Formosan farms.



Behind Taiwan's booming industrial growth is an abundance of cheap hydroelectric power. The recently completed Wu-sheh Dam is a major source for the island's south central section.



Off to kindergarten: The pedicart, powered by a cyclist, picks up these tots in the morning and delivers them safely home. Because Taiwan swarms with children, there are some 2,800 schools with an enrollment of over 2 million.

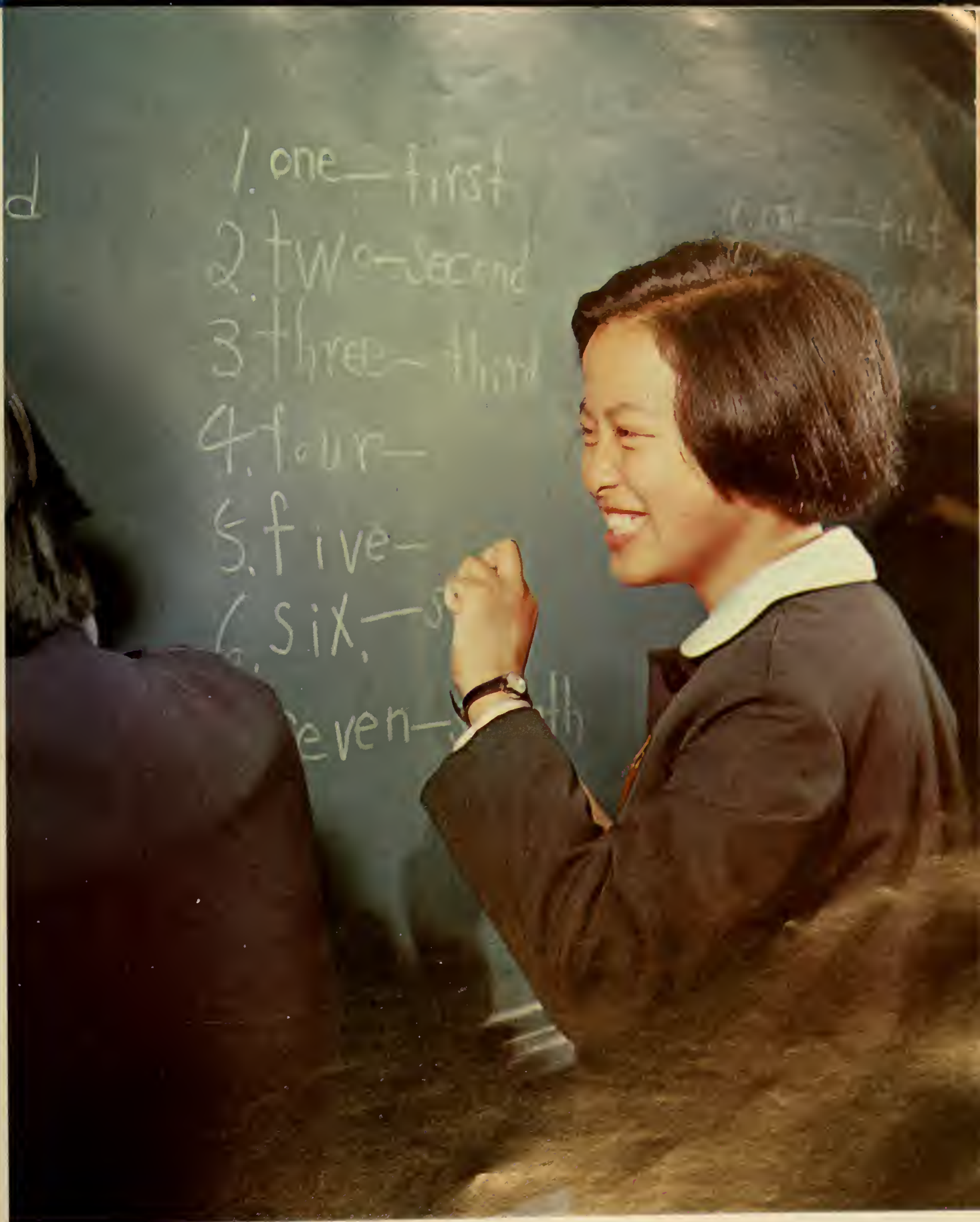
Tung Hai, a Christian institution founded by joint church effort, is as much a part of the land as Buddhist temples and Taoist shrines. It graduates many who have turned from the old religions. Almost 20 percent of Taiwanese students here register as Christians.

TAKING Christianity to the Chinese mainland became a special concern for Methodists when the first missionary, Moses White, arrived in Foochow in 1847. At one time the church had 500 missionaries and a membership of 100,000 in China. Then the Communists slammed down the Bamboo Curtain.

When the retreating Nationalists arrived on Taiwan, their ranks included thousands of Christians, many of them Methodists educated in Methodist schools, and seeds wafted across Formosa Strait soon took root. One of the first results was the rebirth of old Soochow University, founded on the mainland in 1900 by Methodist missionaries. Now 12 years old, Taiwan's Soochow has nearly 1,500 students.

It should be pointed out, however, that The Methodist Church is only one of some 40 denominations at work in Taiwan, where two leaders who lend an atmosphere of religious freedom also are Methodists and leaders—President and Madame Chiang Kai-shek.

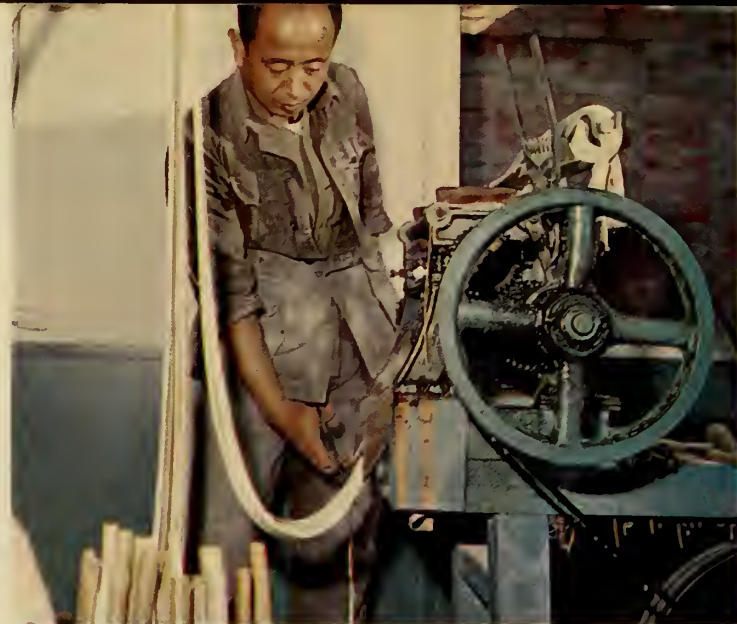




The mysteries of English are discussed in a class at Wesley Girls High School outside Taipei. English is a second language in most Formosan schools and in those run by Methodists. The Mandarin dialect of China is gradually being established for islandwide use to replace that of the Japanese who occupied the island for 50 years.



Bible in hand, an elderly Chinese joins the Rev. Clyde Dunn, a Methodist missionary, in a study session at Taichung.



Noodles by the mile: Formosans today are eating well—better, in fact, than are any others in Asia except the Japanese.



TRADITIONALLY, the worldwide Methodist missionary movement stresses education as the best means of reaching youth. This pattern is clearly established after 10 years of work in Taiwan. In addition to Soochow University, there are three first-class kindergartens, a girls high school, and another getting underway for boys. There are eight Methodist churches and chapels.

When the General Conference of 1960 named the Chinese-in-Dispersion as a Land of Decision, new emphasis was placed on Taiwan. Work concentrated in the three major cities moved into other centers. During the last four years, there has been strengthening of programs in Christian family life, lay training, ministerial recruitment, new school buildings, and a broadening of the Christian medical program.

The Rev. Edward Knetter, who has served here since 1952, has seen the church grow steadily in its influence. He says: "Taiwan is in the throes of a movement for Christ which is growing in intensity and may well be God's answer to overcome the powers of darkness which would engulf Asia..."

At the Methodist church in Anping, Chinese children wait for service at a milk bar.



Pioneer Methodist missionary: The Rev. Edward Knettlar came to Taiwan in 1952 and now serves as district superintendent on the island. In a newly constructed apartment area in the growing city of Taipei, he talks with Kao Chiung, a local preacher.

Half a world away and two centuries later, a preacher's motorcycle honors the steeds once ridden by Methodism's founder.



John Wesley, inspired at Aldersgate, took Christ's message to the people—even as this open-air evangelist is doing on the outskirts of Taipei.





Young people make up the choir at Taipei's Wesley Methodist Church. The church has grown from 92 members in 1953 to more than 1,000 today.



Mr. Knettler and a Chinese preacher look over the future site of a church planned to accommodate more of Taiwan's growing Methodist membership.

*As the twig is bent:
These kindergarten tots
at Wesley Methodist Church
will grow up in an era
of radical change. Even
here young people are
forsaking the ancient ways
—not always with happy
results. For the church
now must face the challenge
of juvenile delinquency,
once almost unknown in
Chinese society.*





This plaque is displayed over the main door at the Board of Education building in Nashville.

No. **3** in a Series

KNOW YOUR CHURCH

'GO YE THEREFORE AND TEACH'

By **WEBB GARRISON**

*Pastor, Central Methodist Church
Evansville, Ind.*

LAST JANUARY, 75 keen-minded and warmhearted Methodist leaders sat down to do business in their annual session held in Atlantic City, N.J. They came from every section of the nation, ministers and laymen alike. Halfway through their 3-day meeting, men and women who had put aside pressing business of their own in order to be present were challenged to solve problems presented by the Aunt Catherine Fund.

On January 29, 1920, Mrs. Viola Felton established a scholarship fund * under that name. Interest from her gift of \$5,000 was to be used for helping needy students. Conditions of the bequest were not vague. Far from it; they were specified so precisely that two generations of change had raised major difficulties.

Haven Institute, in Mississippi, was listed as one of five participating schools—but is no longer in existence. Tennessee's Meharry Medical College † ceased to offer nurses' training on June 30, 1962, and by doing so closed a second avenue open to beneficiaries of the trust. What to do?

Members of the General Board of Education, The Methodist Church, voted resolutions enabling trustees to administer the scholarship fund under the new circumstances but without changing the donor's intent.

As an item of business before a body that deals with annual budgets exceeding \$3 million the dilemma of the Aunt Catherine Fund was trifling. But the manner in which it was handled, and the fact that it required attention at all, reveal some reasons why our church has to have a top-level policy-making body to oversee our total educational enterprise.

Members of the board serve without pay. Twenty-one bishops and six youth members, plus clergy and lay men and women elected by the General Conference from all jurisdictions, make up its ranks. As an agency of the General Conference, the board is wholly subject to its authority. Debatable issues are resolved and plans are laid out by the board itself. Implementa-

tion of its programs and policies is entrusted to a staff of full-time workers in Nashville, Tenn.

What is the scope of Methodist work in varied fields of education? How does the Board of Education relate to past, present, and future in these enterprises? Why does a many-faceted drive for education characterize Methodists above all other church people?

John Wesley's name is generally linked with mass evangelism; he was equally interested in education. As a result, he developed three separate but inter-related channels to propagate his views: Sunday schools operated by congregations, mass production and distribution of cheap literature, and a group of secondary schools with their own governing bodies that were supported by Methodists at large. Today, the Board of Education carries on its work through three operating units: (1) the Division of the Local Church, (2) the Editorial Division, and (3) the Division of Higher Education.

Some authorities insist that a Methodist woman, Hannah Ball, launched a Sunday school 11 years before Robert Raikes got started in Gloucester, England, in 1780. Whether that's the case or not, it is clearly established that Francis Asbury started the first Sunday school ** in the New World—in 1786, at the home of Thomas Crenshaw in Hanover County, Virginia.

On both sides of the Atlantic, these programs of instruction—intensely religious—were usually the only source of schooling for their pupils. Wesley was enthusiastic about them. After a visit to a thriving Sunday school in 1784, he rejoiced that "so many children in one parish are restrained from open sin, and taught a little good manners, . . . as well as to read the Bible."

Adults, youth, and children in all the societies were urged and exhorted to read Methodist books, leaflets, and magazines that poured from printing presses. If he did not conceive the idea of "cheap publication"—low prices sustained by large sales—John Wesley was

* For information on scholarship and loan funds available to students see Don't Be Afraid to Borrow for College, June, 1962, page 20. This College-Emphasis Issue of TOGETHER contains other articles of interest to students and educators.—Eds.

† See The Meharry Story, April 1959, page 26.—Eds.

** John Wesley also has been given this credit, having conducted a type of Sunday school while a missionary to Georgia Indians in 1736. As one historian described it, Wesley "catechized them [39 to 40 Savannah children] every Saturday and Sunday afternoons."—Eds.

the first man to put it into successful practice. He himself prepared or abridged works not only on religion, but also medicine,* history, politics, rhetoric, poetry, chemistry, and physics. A 1756 catalog of his publications lists 181 items—of which more than one fourth sold for a penny per copy and many others for less than a shilling [2¢ and 14¢ in U.S. money today].

Concurrently with establishment of Sunday schools and operation of a constantly growing publishing enterprise, Wesley played a direct part in establishing academies, boarding schools, and orphanages.

Transplanted to the New World, all three streams of education thrived and began to proliferate. During the 90 years that followed 1776, American Methodism grew from 24 preachers and 4,921 members to more than 9,000 ministers serving 1.5 million members.†

THOSE years of rapid expansion were also years of educational experiment. Three or four enterprises failed for each that succeeded; Methodists seemed almost to flail about in every direction with more zeal than discretion. But by the late 19th century, there were so many and so varied successes that central guidance and control became increasingly important. While all three divisions of the General Board of Education are closely interrelated, each has its special sphere of leadership.

Division of the Local Church

The Division of the Local Church works with educational enterprises that are primarily linked with congregations. Along with the Division of Higher Education, it is housed in a modern building from which its 46 staff members (not including office personnel) deal with programs ranging from producing guidance manuals and filmstrips to planning national conferences. Some staff members have dual relationships and are partly responsible to other boards and agencies. Dr. Leon M. Adkins is general secretary of the division.

Much of the division's emphasis is upon field service—the "field" being defined primarily as districts and annual conferences plus areas, jurisdictions, and regions. Each year, staff members spend more than 1,300 man-days in directing workshops and seminars, conferences, and rallies. Very few of these are conducted for individual congregations; most are at the level of the district or a larger unit. In 1962-63, staff members of the Division of the Local Church traveled 392,300 miles in field service.

"That sounds like a lot of traveling," some Methodists are likely to say. "No wonder it takes an annual budget of \$997,000 to operate such an enterprise. But what does our little church get out of it?"

Every church-school class and Methodist Youth Fellowship, every vacation church school, Sunday-evening fellowship, and all Methodism's 271 camp and conference centers lean heavily upon the division. For it is through this agency that new programs and

emphases are spread, established ones guided, problems and difficulties analyzed.

Editorial Division

Quite a different pattern of operation prevails in the Editorial Division. While field service is not neglected, primary emphasis is upon preparation of enormous quantities of widely varied teaching materials for the local church school, for leadership education, and for camps and conferences. The editorial program costs are met in full from proceeds of the publishing enterprise. The editor of church-school publications, Dr. Henry M. Bullock who is also general secretary of the Editorial Division, is elected by the Board of Education and confirmed by the Board of Publication. The editor appoints his editorial staff.

Really to comprehend the magnitude of our church's production of teaching materials, you would have to spend a week in the Nashville editorial offices and printing plant. Church-school periodicals form the backbone of the whole operation, of course. Circulation varies from *Sunday Nighter's* 8,977 to the *Wesley Quarterly's* 816,337. Total circulation of all periodicals for church-school pupils and workers is 6,976,612.

Editors are not through with their work, though, when *Music Ministry*, *The Christian Home*, and *Kindergarten Lesson Pictures* are ready to go to press. They edit a total of 34 dated periodicals and also are responsible for preparing a wide range of other resources such as books and audio-visual materials.

Undated study units range from *Sex and the Whole Person* to *Better Music in the Church*. A typical missionary manual, *Safari in Africa*, was issued in 1959 and has had a circulation of more than 10,000 copies. In the audio-visual field, *Teaching in the Church School*, a 1954 film, is still widely circulated. A record issued in 1956, *Sing, O Sing*, has gone to 16,334 users. Nearly 7,000 Methodist parents have ordered the manual *Living With Your Children*, while a weekday school text, *The Bible in the Building of Life*, has gone to more than a half million users.

Division of Higher Education

The Division of Higher Education's 17 staff members, under the guidance of Dr. John O. Gross, the general secretary, perform work that is essential to all Methodist educational institutions.

The Methodist Church has related to it 135 schools, colleges, and universities. We have eight universities, largest of which is Boston with more than 12,500 students. Our 12 theological seminaries have student bodies ranging in size from 89 at Iliff School of Theology, Denver, to 689 at Perkins School of Theology, Southern Methodist University, Dallas. Seventy-six senior and 21 junior colleges are connected with the church, along with 14 secondary schools and 4 institutions so varied that they fit none of these categories. The division is responsible for work with 183 accredited Wesley Foundations** at private and state institutions of higher learning.

The Division of Higher Education received from

* See John Wesley: Always the Inquiring Mind, May, page 73.—Eds.

† For a story of American Methodism and its first 175 years of growth, see the 175th Anniversary Issue, November, 1959.—Eds.

** See University of Illinois Wesley Foundation: 50 Years Old, page 1.—Eds.



Board headquarters are at 1001 19th Avenue, South, in Nashville. The Editorial Division has offices in the Methodist Publishing House, also in Nashville.

GENERAL BOARD OF EDUCATION



John O. Gross
General Secretary



Leon M. Adkins
General Secretary



Henry M. Bullock
General Secretary

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- 1 Educational Institutions
- 2 College & University Religious Life
- 3 Ministerial Education

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- 2 Leadership Development
- 3 Communications
- 4 Inner-Agency and Ecumenical
- 5 Office and Field Services

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- 2 Youth Publications
- 3 Adult Publications
- 4 General Publications

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(Accrediting agency for Methodist-related schools)
- 2 Association of Methodist Theological Schools
- 3 National Association of Schools and Colleges of The Methodist Church
- 4 National Conference of The Methodist Student Movement

- 5 Association of College and University Ministers of The Methodist Church
- 6 Association of Wesley Foundations of The Methodist Church

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- 1 Curriculum Committee
- 2 Methodist Publishing House
- 3 Methodist Youth Fellowship National Conference
- 4 Interboard Committee on Missionary Education
- 5 General Committee on Family Life

Methodism: Born on a College Campus

METHODISM as an organized church started at the famous Christmas Conference at Lovely Lane Chapel, Baltimore, in 1784. That's true, technically; but historically, Methodism's birthplace is Oxford University.

The date is 1729. John Wesley, who had been graduated five years before from Christ Church College, returned as an instructor, or fellow, to Lincoln College. He found his younger brother Charles enthusiastic over a new campus club. It had sprung up so spontaneously it had no formal name. But wise ones around the campus were generous with suggestions such as:

Enthusiasts. It didn't catch on.

Bible Moths. There was a touch of wit in this one. The five or so members were drawn to candlelight for reading the Bible and discussing it.

Holy Club. This also, no doubt, was not intended to be complimentary. Yet it was true that members openly professed to be Christians, and sought to convert others.

Methodists. This name fit best because—well, members were methodical. They arose early, had certain hours for prayer, Bible reading, jail visiting, study, discussion, and otherwise expressing an enthusiasm that no well-bred Oxonian of the day cared to show about anything unless, perchance, it was cockfighting or horse racing.

Oxford's young Methodists gave little heed to campus critics, just went along in their own intense ways. They even agreed to consult the others on such important decisions as choosing a vocation.

John Wesley soon took the lead of the Methodists. Later he did much to hold the original group together through correspondence after he and his brother, Charles, had gone to Georgia as chaplain and secretary, respectively, for General Oglethorpe's colony. Early in 1738 he returned to London and soon after had a strange heart-warming religious experience in a meeting in Aldersgate Street. Evidently he thought of it as a sequel to experiences at Oxford, for the religious societies he soon organized took on the name of the old club at Oxford.

As a loyal Anglican, John Wesley kept his Methodist societies within the Church of England and resisted pressures to set up a separate church. Not till after the American Revolution did he rise above his prejudices—and critics. Yielding gracefully and gratefully to the "logic of events," he acquiesced in 1784 to starting the Methodist Episcopal Church at the Christmas Conference in Baltimore, Md. In 1939, "Episcopal" was dropped from the name at the unification of the Northern and Southern branches with the Methodist Protestant Church.

Today, it is The Methodist Church—with 10.2 million members. Followers of John Wesley around the globe total near 20 millions. And it all started on the campus of 18th-century Oxford University!

World Service for the fiscal year 1962-63 a total of \$2,646,147.74. Of this, \$983,602.22 was for the Division's work with universities, colleges, and Wesley Foundations. A total of \$1,415,970.32 was for ministerial education, including \$1,200,000 for the schools of theology; and \$246,575 was received for the capital funds set aside for the schools historically operated for Negroes. Race Relations Sunday offerings amounted to \$493,643.46, and Methodist Student Day offerings totaled \$265,203.76. The grand total was \$3,404,994.

Over and above all these enterprises, the division administers a student-loan program—one of the biggest and most effective of its kind in the world. Most funds for this operation come from endowments. In the 1962-63 school year alone, 2,960 college and university students borrowed \$998,563 from the Methodist Student Loan Fund. Total current student loans exceed \$4.3 million.

For men and women who wish to teach in a Methodist college, a national placement office is maintained with no charge for service. Presidents and deans seeking faculty members often get help from the placement office. This office also helps in placing directors of Wesley Foundations and campus Christian workers.

Specific instances of direct help to college administrators are not often that easy to pinpoint. Much of the work of staff members centers in consulting with faculties and boards of trustees, offering the benefit of experience and counsel not available locally.

An example of the division's counsel to colleges occurred recently when the W. K. Kellogg Foundation invited 39 Methodist colleges to submit a proposal for a library grant. Twenty of the colleges asked for help from the Division of Higher Education. At a cost of \$6,000, a consultant was sent to help librarians and presidents prepare their applications. As a result, the 39 Methodist colleges received a total of \$390,000 for the improvement of their libraries.

The general secretaries of the board's three divisions—Dr. Adkins, Dr. Bullock, and Dr. Gross—meet periodically as the secretarial council to maintain liaison in administration of the divisions and to guide common enterprises. The working unity of the board, with its many and diverse interests, is further strengthened by co-operative staff work across division lines and by interdivision staff committees.

BIG and complex as are the operations of the three divisions, the General Board of Education continues to aim at one precise goal. Its charter specifies that its purpose shall be "to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere" by supervising "all the educational work of The Methodist Church."

John Wesley would heartily endorse that statement of aims. Prolific and varied as his own educational efforts were, each was directed toward a single target: nurture and guidance of the religious impulse. Under greatly changed circumstances and through a whole spectrum of programs and activities, the General Board of Education is trying valiantly to fan the flame kindled two centuries ago by the founder of Methodism.

All citizens gripe about politicians. But here's the other side . . .



A Politician's Gripes

By PAUL SIMON
Illinois State Senator

POLITICIANS are fair game for snipers in the press galleries, the radio and television booths, and the ranks of the taxpayers. Year in and year out, from the precinct level to the White House, we are subjected to a running fire of criticism. In an election year, it becomes a barrage.

Ordinarily, we politicians keep our own powder dry and merely try to escape being mortally wounded. For one thing, we want to be elected; for another, much of the criticism is deserved and constructive. But sometimes it is pretty difficult to greet these withering blasts with a courteous smile.

You see, we have some complaints about you, too. Certain things about the public's conduct discourage me in the discharge of my duties, and I know a great many other officeholders feel the same way. I have condensed my complaints into eight specific gripes. I hope you accept them in the spirit of honest criticism with which they are presented.

1. *Condemnation of all politicians for the mistakes of a few.*

You sit down to breakfast, pick up the morning newspaper, and read that the city treasurer has been embezzling tax moneys. You shake your head and mutter sarcastically, "Well, that's politics for you."

I object. That is not "politics"; it is one particular city treasurer out of thousands. Enough thoughtless remarks of this nature can cause little Johnny and Judy to conclude that politics is something bad, something to be avoided. Realize, please, that if children inherit this attitude, democracy will die.

There are some men in public office who do dishonor the name "politician," but there also are dishonest bankers, labor leaders, teachers, ball players, news reporters, and housewives. The politician's mistakes usually are seen more readily than other persons' shortcomings because he lives under the public spotlight. But let's not condemn his profession for the errors of a few. The best solution: replace him with an honest candidate.

Whatever we do, let's not drive away potentially fine public servants by making "politician" a dirty word. When we do this, we are chipping away at the foundations of our free way of life.

2. *People who are interested only when their own pocketbooks are affected.*

About 95 percent of my mail regarding legislation is from people

who have a financial ax to grind. There is nothing wrong, of course, with businessmen protecting business interests, union officials defending labor interests, or educators looking after teacher interests. But special interest is no substitute for public interest. A letter from a constituent who realizes he has a stake in every piece of legislation is all too rare.

3. *Form letters.*

I appreciate mail from sincerely interested individuals, but I am totally unimpressed by hundreds of



Mr. Simon, an active Lutheran layman, also publishes three weekly newspapers.

letters that are word for word the same. I am especially unimpressed by batches of mimeographed letters with my name emblazoned across the top and the only variation in the signatures of the senders.

I would much rather receive a sincerely penciled note replete with "ain'ts" and misspelled words than several letters beautifully typed on fine stationery, but which the signers probably did not even read.

Any letter which expresses genuine concern about the issues will receive consideration. The others will receive replies, but they will not sway me.

4. *People who expect something for nothing.*

During a recent session of the Illinois General Assembly, I received a letter containing 12 requests. The first 11 were for additional services; the 12th commanded: "Reduce taxes."

Whenever you demand additional government services, you are asking for higher taxes. We in public office cannot produce rabbits out of hats or services without money. And I believe that piling up public debts is unsound, except in time of war or great economic crisis. So before you demand more services, you had better give some consideration to how you are going to pay for them.

5. *People who base their vote on personalities, rather than the record.*

Before my first campaign for the legislature, I quit work a month before announcing my candidacy and began boning up on the issues in our state. I wanted to be prepared with sound, convincing answers when the voters began firing questions at me.

I should have worked out in a gymnasium or before a mirror. People shook my hand and smiled at me, but practically none of them asked where I stood on the issues. A lot of them said they would vote for me, and they did.

Even if my voting record at the state capital were exactly the opposite of what it is, I am not sure it would appreciably affect the vote I receive. I guess the people like me, and I am grateful for that; but I am also concerned when personality seems to outweigh the record at the polls.

The finest personality should not be able to mask an inferior record, but it happens, and will continue to

happen until the voters take politics more seriously.

6. *The constant badgering for contributions and purchases.*

If I were to oblige every request to purchase tickets for charity balls, civic concerts, church dinners, and benefit performances, I would have to join that aforementioned city treasurer at the public till. I am sure the public does not realize how often the officerholder is asked to contribute financially to various community projects.

It is true that most of these projects are worthy, and that they are supported by well-meaning persons, but the not-so-subtle requests for money unwittingly encourage some of the very wrongs which they are trying to combat.

7. *Public indifference to campaign costs, pressures.*

As a state legislator, I hold a relatively minor office. But a campaign for this office costs from \$2,000 to \$4,000. Where do I get the money? Mostly out of my own pocket, and it is not tax-deductible.

John Wesley on Voting

VOTERS in John Wesley's day were required to take an oath that they had received "no gift or reward, directly or indirectly, nor any promise of any, on account of my vote." Wesley was concerned with honest elections and in a pamphlet titled *A Word to a Freeholder* asked:

"Will you sell your country? Will you sell your own soul? Will you sell your . . . God? Nay, God forbid! . . . Act as if the whole election depended on your single vote, and as if the whole Parliament depended (and therein the whole nation) on that single person whom you now choose to be a member of it. . . .

"For whom shall you vote? For the man that loves God. He must love his country, and that from a steady, invariable principle."

There are many other places I could get money, of course—"with no strings attached." But there always are strings, because you tie them mentally, and they serve as a reminder of the contribution and the group which made it.

One group which I have consistently opposed offered me a sizable contribution. I turned it down, because I feared if I took it and they someday were pushing a bill which I opposed, I might hesitate before stepping into their path. They could not buy my vote, but I might be sitting around pondering the implications of their donation when I should be on the floor leading the fight.

A campaign for a major state office in Illinois costs \$250,000. Some of the money comes from ordinary citizens interested in good government; most of it comes from people with special interests. It was no accident that one of the major discussion topics at the so-called crime convention in Appalachin, N.Y., a few years ago, concerned campaign contributions.

Until John Q. Public is willing to part with \$5 to support his favorite candidate, wealth and special interests will continue to win elections before they are held. In politics, as in few other arenas, the old adage is true: "The man who pays the piper calls the tune."

8. *Threats, misuse of influence.*

"If you don't vote for this bill," the letter said, "the 500 votes I control will go against you in the next election." First of all, I doubt that the writer controlled 500 votes. Few people do, and most politicians know it. Anyway, I like to think I vote for bills because they are good bills, and not because someone tries to blackmail me into it.

Threats may influence a few politicians, but in most cases they only stiffen the resistance. An appeal to reason will win more respect and attention.

I hope that you will continue to criticize us politicians. But let us make it a fair fight, with no shooting from the hip. And do not be surprised if we occasionally return the fire. Our job is to be good politicians; yours is to be good citizens. As the popular song says, we can't have one without the other.



Cartoon by Charles M. Schulz, © 1963 by Warner Press, Inc.

"Instead of bringing you a corsage, I think you'll be glad to know I have donated a gift to the MYF in your name!"

Teens Together

By RICHMOND BARBOUR

DO GOOD manners come easily to you? They don't to most of us, especially while we are young. We are human. We are selfish. We do not intend to distress the people around us; but we are not careful. Boys usually are worse than girls. But nobody is perfect.

Actually, good manners are very simple. They boil down to helping those around us. Nothing more. If you are a boy, do you open the car door and help your girl friend in? Or, do you let her fend for herself while you crawl behind the wheel? Do you think to thank a girl for a date or for a dance? At appropriate times, do you tell her she is good looking?

Do you keep your fingernails cleaned? Your hair combed? Your face and neck clean? Do you use a deodorant when the weather is warm? Do you take the trouble to be polite

to older people, including your parents and teachers?

If you are a girl, then I hope you are gracious. Thank boys and men for the courtesy they show you. Practice until you can perform introductions gracefully.

You should learn to ask questions which will get the boys started talking about things which interest them. Laugh at their jokes and be a good listener. Try to avoid extremes of makeup and the most extreme of hairdos. Remember, there are times and places for chewing gum, but there are many other times and places where it is inappropriate.

Almost half of the young people who read these pages and write to me for advice ask how they can be more popular. Improving their manners is an important part of the answer for nearly all of them. Try it and see.

aa

What do girls like in boys? I am 16 and have had only a few dates. Almost always the girls I ask say "no." What does it take to please them?—C.D. There have been many studies of girls' preferences. They boil down to a few commonsense items. Girls like boys who dress reasonably well, and are neat and clean. They like boys who ask for dates far enough in advance for them to make their plans properly, who do not take themselves too seriously and can laugh about things, who can talk about subjects the girls are interested in, not solely about themselves and their own interests. They like boys who dance well, boys who do not try to get fresh, and who have reasonably good manners. Good luck!

aa

I went steady with a boy for two years. Recently, he dropped me for another girl. I feel awful. I've tried going out with other boys, but that doesn't help. I cry a lot. My father says I'm a mess. How can I win my boyfriend back?—C.J. The roughest part of going steady is the shock which comes when you break up. Sooner or later, almost every teenager has to go through the ordeal you are experiencing. I am sorry. It may not be possible to win him back. Don't try too hard. You will cheapen yourself and prolong your agony. Instead, keep busy doing things and going places with your other friends. Set up a regular study time each evening so you won't get behind in your work. Talk freely with your mother or some other sympathetic adult. You need to release your feelings that way. Gradually your anguish will decrease.

aa

I'm a girl, 15. My older sister is married, and lives down the road from our home. She often invites me to spend the night with her. My mother won't let me because some boys board at my sister's house. My mother is afraid I'll get a bad reputation if I spend a night there. How can parents be so thick?—I.N. Your mother isn't "thick." She just knows how some people gossip. She wants to protect you from any possible slander. Is there

any time when the boarders are not at your sister's home? See if you could go on a night when they're away.



I am a high-school junior. Last year, I took three advanced courses. I never worked so hard in my life. I earned only B grades in them. I didn't have time for football or any other activities. This year my parents arranged for me to take the regular college-prep classes. In them, I won't have quite so much work to do. Will colleges hold it against me that I transferred out of the advanced classes into the regular classes?—P.T. I know of a few colleges which might. They are the ones which make detailed case studies of applicants. However, for the vast majority of colleges, a grade in a college-prep class still carries as much weight as a grade in an advanced class.



I am a boy, 17, and never have been in trouble. However, my girl friend's mother will not let her go with me to the movies or parties because I would have to transport her on my motorcycle. She says decent girls never ride behind boys on motorcycles. Will you tell her for me that she is wrong?—V.H. There has been a change in teen-age life recently. Until a very few years ago, boys and men who rode motorcycles usually were rough customers. Girls who rode with them were not much better. However, now that scooters and lightweight motorcycles, made popular in Europe, have been accepted here, good kids do ride them. Your girl will have to obey her mother, of course, but your method of transportation does not mean you are a delinquent.



Three of the boys who used to belong to our MYF group have "gone bad." They now smoke, drink beer, swear, and act tough. They come from good homes. I have talked with them about it, but it only made them mad. I have begged them to come back to MYF, and they have refused. Our minister talked with their parents, but that didn't help. Is there any way I can make them become good Chris-

tians again?—D.L. I am sorry, but there is no way you can make them become good Christians again. The change has to come from them. It cannot be forced from without. I have watched other boys deteriorate the same way. It is heartbreaking. However, there is a comforting side to such a situation. Usually after months of such behavior, boys from good homes see their mistakes. They respond again to the appeal of Christ. Eventually they become good adults. Keep on being friendly. Let them know they will always be welcome in your church groups. Pray for them. Try not to be openly critical. Good luck!



I'm 16 and go steady with the uicest boy in town. We earned the money and gave each other studio portraits. He has my picture on his dresser, and I have his on mine. I always talk to his picture when I am getting ready for bed. He says he talks to mine, too. Our parents think we are nuts. Is there anything wrong in what we do, Dr. Barbour?—J.D. I don't believe so. You should be aware that your feeling for each other may change, later on; you may break up. But while you still go together, you get a feeling of happiness from the chatting. I used to talk to my wife's picture the same way when we were engaged.



I am a boy of 16. I made a mistake about a girl, the daughter of a Methodist minister. I thought ministers' kids could not have dates, so instead of asking her to a party, I asked another girl whom I don't like half as well. Now she's so mad at me she'll hardly speak. What can I do?—L.J. See her and explain. Invite her out at the next opportunity. You have a right, of course, to go out with more than one girl. But I can understand why she was upset. Ministers' sons and daughters are very much like any other teen-ager.



I am a girl, 13. My trouble is that I am too fat. My figure has been slow to develop, so my body looks ugly.

I've tried to diet and failed. I like food too well, especially sweets. Can you tell me what to do?—A.K. Have your family doctor give you a mild reducing diet which will take weight off slowly. Ask your parents to help you stay on it. Steel yourself and avoid the foods you should not eat when you are away from home. Do not feel too concerned over yourself. Many a shapeless, overweight girl of 13 becomes an attractive, well-curved young lady at 16 or 17.



I'm a boy of 14. My problem is that I run out of words when I'm with my girl friend. I can talk to other girls easily, but around her, I'm dumb and seem stupid. What can I do?—J.M. Strong emotions often leave us speechless. I suggest you plan ahead the things you will talk about. Make a mental list of the subjects which interest your girl friend. Figure out questions which will get her talking about them. Then you can be a good listener. Before long, you'll find yourself answering her questions and chatting naturally.



I had my first date recently. It was with a boy visiting from another state. We sat at the back of the movie house. He wasn't interested in the picture at all. He just wanted to neck and pet. Rather than make a scene, I co-operated. On the way home, he parked and started again. This time I refused and he got mad. When I told my friends, they scolded me. They said all boys neck and pet. They thought I should write a note to him and apologize. Am I right, or are they?—E.L. You are correct. Your friends are wrong. Do not write to the boy. Although many young males try to neck and pet, by no means all of them do. I hope you have better luck with the boy you date next.



I'm a boy, 14. I took a bicycle which didn't belong to me. I intended to take it back the next day, but somebody saw me riding it and told the cops. I had to go to juvenile court, and now I'm on probation. Now the kids call me a "juvie." The parents of

a girl I used to like won't let her talk to me. Why is everyone so unfair to me?—W.F. I'm sorry, but most of us put people into groups and then assume that they are all alike. You broke a law. This makes you, in the minds of some, a juvenile delinquent. Therefore, you are suspected. Almost all people who break laws face the same problem. However, memories are short. If you can be a good, responsible boy in the months ahead, most people will forget about the bike and will trust you again. Be sure not to break any more laws, because that would bring more disgrace. Good luck!

QA

Is it wrong for me to want our football team to win? My father has a weird sense of humor. He halfway scolds me because I yell for our side. He says it really doesn't make any difference who wins. He's wrong, isn't he?—B.K. Of course, many things are more important than winning a football game. However, normal pupils want their school to excel. They enjoy a thrill when it wins; they feel like crying when it loses. Their feelings matter; therefore, winning matters. Probably your father is just teasing you.

QA

I'm 14 and will have my first date soon. We are to go to a show, and to a hamburger joint afterward. I expect that after that my boyfriend will want to park. My father has warned me not to neck or pet. Will you tell me exactly what necking and petting mean? How far can we go in safety?—C.R. Definitions vary in different parts of the country, but usually necking involves hugging and kissing, while petting implies hand caresses on parts of the body. You cannot do either safely. You are young and your bodily responses will come like lightning. You can lose control easily. Do not park. Do not neck. Do not pet.

Want to know what's right, or wrong in a special case? Don't know who to ask for guidance? Write Dr. Barbour, c/o TOGETHER, Box 423, Park Ridge, Ill. Chances are, he'll have a helpful, confidential word for you.



Bishop Nall Answers Questions About . . .

Your Faith and Your Church



What are the 'real' questions we face? Each one of us has his own, and none can be completely satisfied with a list compiled by anyone else. But I am inclined to go along with S. Paul Schilling in his new book, *Methodism and Society in Theological Perspective*. He lists these basic theological questions:

"Who am I? What is the purpose of my life? Who is God? Why does he allow so much suffering? What is the difference between right and wrong? How can I meet temptation and find power to become what God wants me to become?"

"What is the meaning of Jesus Christ? What does he have to say to our day? Is there hope for society, faced by the threat of atomic destruction? What can the Christian faith contribute to a better society? What is the ultimate destiny of mankind?"

What is the 'gift of tongues'? Called glossolalia by those who like fancy terms, this was the New Testament practice (also found outside Christianity) of using articulate but unintelligible speech. The state of ecstasy producing the practice was believed to be a gift of the Holy Spirit. "They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance." (Acts 2:4.)

In these times, though there is a fresh interest in the gift of tongues, most people believe that the Spirit finds other means of using human faculties. In his day, Paul saw the value of controlling this gift and the necessity of interpreting for those who could not understand (1 Corinthians 14:28).

Can one be a Christian without church? No—although church membership is no guarantee that one is a disciple following Christ. The point is that the church is the Christian community, and we do not grow and mature as Christians by ourselves. By ourselves, we shrivel up.

In Japan, there is the "No Church" movement, but it is a misnomer, for the groups, dissociating themselves from the traditional churches, are still churches centering around strong Christian personalities. The church is the "body of Christ" (1 Corinthians 12:12) with many members. One person (even a mystic) and Christ are not enough.

Bishop Nall, long a Methodist editor, is the author of several books, among them, *The Bible When You Need It Most*. Since 1960, he has been leader of the Minnesota Area.



Mission

LESS THAN a half mile away, a high fence marks the boundary between the United States and Mexico. Green, irrigated fields stretch away to the north, and on a plateau beyond the fields a gleaming jet-age airport is being built to serve San Diego and its suburbs.

On a dusty hill in Tijuana, another kind of building project is underway. The architect: a five-foot-two, gray-haired, Mexican woman of 73. Her project: building people—physically, intellectually, spiritually.

María Renteria de Meza was born of Methodist parents, reared in Mexico City, and educated at Methodist schools in the U.S. She came to Tijuana 27 years ago, sent by the Mexican government to do social work. Funds for that program ran out, but she stayed to work on her own, headquartered in the modest home where she lived with her husband and four children. The work she launched has become one of Tijuana's best-known social-service institutions—*Casa de Todos* (Everybody's House). To Tijuans, it is a symbol of help for needy families. In Tijuana, many meet that qualification.

Casa de Todos today is a cluster of five buildings in a western section of the city, an area of dust-blown hills, almost impassable

Swarming happily over swings on the Casa de Todos school ground, Tijuana boys enjoy a favorite period—recess. The valley just beyond the rooftops is in the U.S.

*Founder and director of Casa de Todos
is Señora María Renteria de Meza, 73—gracious,
grandmotherly, and a prodigious organizer.*



...at Our Doorstep

*Teamed up with a dynamic Mexican Methodist woman,
California churchmen have helped build a social-service center
serving thousands of needy families in neighboring Tijuana.*

streets, no public water or sewage systems—and 30,000 persons living in squalid shacks anchored uncertainly to rock-strewn slopes. Scraps of old lumber, signboards, crates, tar paper, flattened cans all are materials which can be wired, nailed, and otherwise patched together for building purposes.

From these shanties and from many other parts of the city come 12,000 persons a year for medical services in the Casa de Todos clinic. Some 320 neighborhood children are enrolled in the center's six-grade elementary school. On Sundays, 250 children and 50 adults attend church-school classes and worship in the little *Iglesia del Buen Pastor* (Church of the Good Shepherd). In the summer, 300 children take part in a month-long vacation church school. And each week sees meetings of two mothers' clubs, home-economics and crafts classes, and a midweek prayer meeting.

Assistant director is Señora Meza's son, Rafael, also one of four teachers who alternate teaching kindergarten through sixth grade. Classrooms are well used from 8 a.m. to 5.30 p.m., some crammed with 30 or 40 children where 20 would more comfortably fit. But all Tijuana schools combined have space for only about half the city's youngsters. At Casa de Todos, some children attend mornings, some afternoons, but all are on hand at noon when a wholesome, if simple, lunch is provided.

To serve the stream of patients who crowd the clinic, one doctor and one nurse are paid staff mem-



Pupils line up to return to class after recess. Many wear insignia of the school, called Ignacio Ramirez for a Mexican man of letters.



*Their half day of classes over,
children descend the rocky path
from Casa de Todos to their homes.
Leaving, they make room for afternoon
scholars. Both groups eat a simple
but wholesome meal at school.*



Perched precariously on steep hillsides, houses made of junkyard materials are home to many Tijuanaans in the Casa de Todos vicinity.



The Rev. Charles D. Clark, organizer of U.S. aid for Casa de Todos, chats with Señora Meza on one of his trips to deliver donated food and clothing.



Recognized throughout the city, Señora Meza often interrupts her day to talk with people whose problems come in bewildering variety.

bers. Young Dr. Enrico Wolpert, for whom Señora Meza secured a medical scholarship, is on duty half days. Another physician visits frequently, serving without charge. Many ailments treated are nutritional deficiencies, but more serious cases—fractures, severe burns, even minor surgery—are handled successfully in the 10-bed hospital. Tijuana, with a population estimated at upward of 200,000, has only two major public hospitals.

Clinic patients, like the school

children, are charged only nominal fees, ordinarily not more than 25¢ a visit. A \$25 charge covers delivery of babies and a three-day stay in the recently opened maternity ward. Ability (or inability) to pay always is considered.

Since so many services at Casa de Todos are offered at little or no cost, where does support come from? Primarily from the other side of the U.S.-Mexico boundary line.

The first organized help for Señora Meza's work was begun in

1954 by the Rev. Charles D. Clark, then minister of Christian education at the First Methodist Church in San Diego. Working with the San Diego Methodist Union, a district laymen's group, Mr. Clark organized and for four years headed a volunteer Tijuana Committee.

In 1955, the committee arranged for moving a small donated building from La Jolla, Calif., to a Tijuana site across the city from the Meza home. Casa de Todos was born. Adjoining land was bought

Señora Meza's son, Rafael, assistant director of the social center, teaches English in the school.





Long a protégé of Señora Meza, Dr. Enrico Wolpert is at the clinic mornings. Another physician gives several afternoons a week.

later, and in 1960 volunteers erected a substantial concrete block structure which is now the main school building. The other three buildings were added in 1962, one purchased and two received free from the U.S. Navy when construction of a California freeway forced their removal.

Formal organization of Casa de Todos sponsors has evolved into a nonprofit corporation which includes Methodist, Presbyterian, United Church of Christ, and Disciples of Christ representation. Four local churches have written the social center into their benevolence budgets, and perhaps 100 others provide continuing support through donated food, clothing, medicine, and funds.

But it is not just an institutional effort. Each week 8 or 10 individuals go to Tijuana to deliver supplies, make repairs, or install new equipment. These Californians, finding a mission opportunity at their doorstep, have responded in Christian concern.

The result is a venture in people-to-people understanding.

Heeding neither the picture above their heads nor TOGETHER's photographer, a worried mother and her sick child look startlingly like the painting done for the clinic waiting room by a Tijuana artist.



Light Unto My Path

Weekly Meditations by Ministers on the International Sunday School Lessons



Morgan L. McLeland
Chicago, Ill.

D. D. Etchieson
Oklahoma City, Okla.

Bryan Crenshaw
Spartanburg, S.C.

Cecil F. McKee
Huntsville, Texas

NOVEMBER 3

Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God.—Colossians 3:16

A VACATIONING family wanted to worship in a church about which a friend had told them. The father stopped at a gas station and inquired:

"Say, I've heard a lot about your Methodist church. Can you tell me where it is?"

"I sure can," replied the attendant, "that's the church with the best chicken suppers in town."

Is this what a church should be known for? What kind of witness came from this temple of God? The Scripture speaks of three prime factors concerned with the faith and life of the Christian church: the meaning and application of the word of Christ, teaching the word of Christ, and praising God.

Paul's letter to the Colossians was written to counteract heresy, so it is directed pointedly at the church. Just as the Colossians spent too much time on false teachings, the modern church can spend more time and energy on suppers and teas than studying the meaning and application of the church's faith and life.

If we were to analyze the time spent during a week in the church or doing specific church work, which would receive the most time? We may spend more time on social and business activities than at religious activities.

Dietrich Bonhoeffer, martyred by the Nazis, would direct us to place Christ at the center of our lives and churches, not at the fringes. Our churches must truly assess the cost of discipleship and commitment if they intend to be a moving force in a pagan world.

Our churches can no longer be content with a second-rate faith and second-rate commitment.

We must spend sufficient time and energy in serious study of the Church's faith and life, which involves the meaning and application of the word of Christ, teaching the word of Christ, and praising God.

We should pray that our churches will not be like that of the little girl who prayed one night, "God, we had a wonderful time in church today; too bad you weren't there."

Prayer: Almighty, everlasting Father, we praise thee for the Christian church and thy Son Jesus Christ, our Lord and Savior. We pray for guidance and wisdom so we might understand the meaning and application of the church's faith and life. Amen.

—MORGAN L. MCLELAND

NOVEMBER 10

Thanks be to God, which giveth us the victory through our Lord Jesus Christ.—1 Corinthians 15:57 (KJV)

A LITTLE LEAGUE ball player came running into the house shouting, "We won, Mom, we won!" Such joy! Such enthusiasm! Often, such joy is seen among members of the Christian church.

The church is composed of people who worship and serve together in spreading the good news of Jesus Christ. Jesus, through the gift of forgiveness, fills our hearts with a joy that seems to run over; it impels us to tell others of the wonders of God we have discovered.

Jesus Christ *has* given us the victory, the joy, the message. Immediately, when we first experience God's saving power, we want to thank God with all we are and ever hope to be.

The church is a victory sign in the world today. It says that God's Son is winning over sin and evil and is continuing to fill his children with such enthusiasm that they tell their neighbors, friends, and loved ones.

Men over the world simply say "yes" to God by opening their lives to him through confession of sin and repentance. God waits on us to give our "yes." We must take hold of the barriers we have built between God and ourselves and tear them out of

our way. Remember Jesus said, "If your right hand causes you to sin . . ."

Jesus Christ, through the saving grace of his wondrous gift of forgiveness and love, offers us real living, the only one who assures us of a life eternal. Once we begin to live in the light of his grace and love, we realize how false our former life has been.

As all men say, "Thank you," each in his own tongue, so we too must echo our thanks to God each time we see his sign of victory on the horizon.

Prayer: Our Father, may men everywhere continue to tell thy good news and build churches which are indeed thy victory sign. In Jesus' name. Amen.

—D. D. ETCHIESON

NOVEMBER 17

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.—2 Corinthians 2:14 (KJV)

ONE DREARY afternoon, as I made my pastoral rounds, there came a feeling which was almost a compulsion. One of my members, a young mother, came to my mind. I turned my car in the opposite direction and made my way to her home.

On my arrival, she burst into tears and said, "God sent you. I was about to do a terrible thing. It was God that brought you here."

In this chapter of 2 Corinthians, Paul speaks of finding an open door. Those who seek to lead the Christian life are often astonished by the doors which God opens for them. They will find a blank wall, then an open door. They will see a seemingly insurmountable height, then a path leading to the summit. God has a way, even in our most distressing circumstances, of opening doors for us.

It was against this background that Paul said, "Now thanks be unto God, which always causeth us to triumph in Christ."

This is the Paul who knew the meaning of beatings, prisons, mobs, and misunderstanding, even by his fellow Christians. This is the Paul who gave his life, both literally and figuratively, for the cause of Christ. And yet we see him giving thanks and proclaiming victory in spite of his hardships and suffering.

Paul was able to do this because his attention was fixed on ultimate things. Nowhere are we promised that the Christian life will be easy—in fact, we are promised just the opposite. But we also are promised the leading of God, the companionship of Christ,

and the victory of spirit and eternity.

And we are further promised the opportunity of reflecting Christ's light and glory, that he might be known by others.

Prayer: Grant, O Lord, thy constant presence, that we may triumph in thee and that, in all things, we might show forth the love of Christ to others. Amen.

—BRYAN CRENSHAW

NOVEMBER 24

God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation.—2 Co.inthians 5:19 (KJV)

A HIGH-SCHOOL senior in our town died the Sunday night before his scheduled graduation, and a visiting minister conducted the funeral service.

In his message the minister related the personal relationship that he had had with the family. He said, "I have known this family for 25 years. They have lost a son and I have lost a namesake."

A namesake is one who takes another's name in order to perpetuate his reputation and work. It is a high compliment to be given the name of another who has established his own memorial through his person and work.

This interpretation, I believe, helps us to understand the passage of Scripture which provides the setting for this text. The work of reconciliation is rather difficult to understand unless we have something personal with which to identify and compare it. I find help in this process of selecting a namesake.

"God was in Christ reconciling the world unto himself" that we might understand the personal touch of love that runs through all the universe and touches us personally. We become God's namesake through Christ. Through the power which is provided by the Holy Spirit, we are able to perpetuate the works of him who "gave us the ministry of reconciliation."

"If any one is in Christ, he is a new creation." How wonderful and memorable this knowledge is!

Prayer: Loving Father, create in us the desire to become new creatures and to dedicate our new selves to the reconciling power of the love which has been revealed through thy Son and our Savior, Jesus Christ. Amen.

—CECIL F. MCKEE

The Most Important Hour

*Between the dark and the daylight,
When the night is beginning to
lower,
Comes a pause in the day's occupa-
tions,
That is known as the Children's
Hour.*

—LONGFELLOW

WITH all respect to Longfellow, the hour before bedtime is not the children's hour; it's the family hour. It is an hour of partnership and sharing—the most important hour of the day.

Since morning, father, mother, and children have gone their separate ways. The family, broken into individual parts, is whole again.

In these busy times, how can a family retain a feeling of unity? What activities best tend to bring a day to a meaningful close?

For children, one popular choice is games. So long as these produce good winners and good losers, they offer a welcome channel for that late spurt of energy. And then there is storytelling, a time-tested way of weaving a spell of enchantment. Even watching TV for a while together can supply topics for family conversations. Occasionally, too, an evening out together is refreshing. But the best way to spend the most important hour of the day together is in sharing a good book.

For books contain the words and thoughts of men of genius. In the family circle parents may have to do most of the reading, but children who are able should take their turn. Pauses for explanations and discussions help fix passages in the mind and lend better understanding of an author and his work. Poetry needs to be repeated and savored. Scenes from plays call for acting out.

Temptations to easier, more passive pleasures are increasing. So are temptations for individuals to leave the family group immediately after dinner. But it's worth the effort to withstand these temptations and keep the family intact. And this can best be done by making the family hour a regular thing, a habit not easily broken. Its pleasures may not be so glittering as some, but in time they are discovered to be deeper—and far more durable.

—RICHARD ARMOUR



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

WHEN John Steinbeck received the Nobel Prize for Literature, some literary critics protested. As I tried to analyze what they were saying, it finally came out that he writes too plainly and simply. Such critics expect a novel to be written on several levels and, like so much modern writing, unintelligible to ordinary men.

The novel as entertainment seems to be anathema to such persons. Their idea of serious fiction is something that belongs only to graduate seminars and esoteric groups. They would rather be caught dead than approve a book that can be understood and appreciated by those who are not literary experts.

I have stopped reading much poetry because it often led me to a dead end. For a while, I pretended to get some meanings out of it, but one day I decided to make an honest confession that most of it is unintelligible. To my surprise, any number of persons confessed that they, too, found modern poetry a morass of misty metaphors and dark references.

Of course, there are those who say that poetry is sound and not sense, so a reader who cannot revel in tricky sentences and new sounds has no business in the field. I am an old-fashioned fellow who thinks that words have no purpose but to say something and that literary compositions without direction or discipline are useless. My favorite modern poet is the late Robert Frost.

Much art reflects this ridiculous fear of being understood by simple people. I read some time ago that after hundreds of people had viewed a modern painting in a museum, somebody noticed that it was upside down. Two pranksters in a British Broadcasting Company studio banged on anything they could reach and announced it was a new piece of modern music by a great new composer named Zak. The public listened to it reverently and several music critics discussed it seriously. You can see where this is leading us.

With this modern point of view, I have no sympathy, and for obscure

writing, I have no admiration. I might be called a Philistine in this field, for if a man cannot say plainly what he has in mind, I have no respect for him as a writer. To show you the extent to which I carry this principle, I even think that sermons ought to be understandable to men who are not graduate students of theology.

I have read nearly all John Steinbeck's books and, while some appeal to me more than others, he is at the very top of my list of American novelists. I remember reading *Of Mice and Men*, for example, and saying to myself that here was something approaching the New Testament in the simplicity of its style and the sympathy of its approach. I was pastor of a California church when he wrote *Grapes of Wrath*, and I had the temerity to review that book before my congregation.

I saw the other day where a legislator refused to vote for a resolution congratulating Mr. Steinbeck because he claimed the author had not held up the state of California in the best light. That makes a man wonder how the democratic processes work as well as they do.

I do not think the Nobel Prize has ever been more appropriately and wisely bestowed than on John Steinbeck. I rejoice that not all men have bowed the knee to the idol of obscurity.

Yesterday I was reading a book on philosophy that was plain, stimulating, and exciting. Do you suppose that the cult of the unintelligible has reached its crest and that we may be returning to the eloquence of plain words spoken plainly to plain men? Are we recovering an appreciation for the clarity as well as for the beauty of the English language? May it be so!

That we are not entirely out of the woods is indicated by the first book I want to mention this month—V, by Thomas Pynchon (*Lippincott, \$5.95*). This is a strange book, indeed, and one that haunts me with its tantalizing promises which never seem to be quite

fulfilled. It roams around the whole world, from illiterates in New York City hunting alligators in sewers, to diplomats and secret service men plotting for England in the Far East. It describes very earthy matters and it discusses strange philosophies and mysterious happenings.

I am tremendously impressed by Thomas Pynchon's range of experience and knowledge. He describes a few situations that I know personally, and he never stumbles over a fact or exaggerates a situation. Through it all, there is an aura of mystery.

I am still not quite sure what the main point is—and maybe he never meant to make one—but one can have no doubt that here is a picture of life painted on a very wide canvas and clearly aware of the contrasts and the contradictions, the heights and the depths of the modern predicament. This man has outstanding writing gifts. I had a strange feeling at conclusion of the book that here was something amazing and maybe great. I wish that somebody with deeper wisdom would give me an opinion.

WHEN THE LEGENDS DIE, by Hal Borland (*Lippincott, \$4.50*). This book begins without too much promise, gets better as you go along, and moves from the nostalgic portrait of Indian life as it was to the problem of a young Indian trying to make his way in the modern world. Here is a boy wrenched out of his simple life and taken to a government school where he is not happy. He becomes a rodeo rider of great skill and terrifying cruelty. He is exploited and betrayed. Finally, he turns back toward the mountains he loves and his life comes full circle to its beginnings.

This is a fine book which, as one critic remarked, is a kind of classic. It takes you into the heart of a simple and essentially good man who was not born in the fullness of time and whose society never gave him a fair break. What fools we have been in our dealings with the Indians. If there was a wrong way to do it, we chose it nearly every time.

Looks at NEW Books

FROM AN old lady marooned on a rooftop in a New England flood to a valiant Methodist minister in the holocaust of Hiroshima, *Here to Stay* (Knopf, \$5) is a study in human tenacity.

John Hersey is the narrator, and whether he is telling of John F. Kennedy's rescuing of the crew of his PT boat during World War II, a Jew's suffering at Auschwitz, or the rehabilitation of a soldier paralyzed with fright, his forceful storytelling style carries us past the horror of circumstances to the heroism of the individual. I found it good and inspiring reading.

If your family is addicted to armchair wandering, you may already know Martin Hurlimann, whose travel photographs of the world from London to Kyoto have appeared in a distinguished series of books.

Now he has visited *Scandinavia* (Viking, \$12.50) and the temples of *Bangkok* (Viking, \$8.50). Narrative for the former book is by Count Oxenstierna.

The book on Bangkok is somewhat limited, but the big volume on Scandinavia gives us the beauty of the fjords, lakes, and waterfalls, the culture of the people, and the remarkable Scandinavian architecture. If there were a Dane, Swede, Norwician, or Finn among your ancestors, you will thrill to it. One complaint, though. The photographs are largely in one section with the captions in another. I do not like the leafing back and forth this necessitates.

Reading *The Cross and the Switchblade* (Bernard Geis Associates, \$4.95), I was struck by the number

of times country preacher David Wilkerson did things wrong only to have them turn out almost miraculously right. And I had to come to the conclusion Mr. Wilkerson did—that he was guided all the way.

It was in 1958 when the Assembly of God minister opened a copy of *Life* magazine to a picture of seven teen-age boys on trial for the senseless murder of a crippled boy. As he looked at their desperate faces, a sudden conviction possessed him that he must go to New York City and help them.

He was never allowed to reach those boys. But because he made what at the time he thought was a fool of himself in the courtroom, New York's teen-age gangs decided he was their friend. So great was their response, and their need, that he left the Gospel Tabernacle in Philipsburg, Pa., to minister to a parish consisting of the sidewalks of the city.

The story he tells with the help of John and Elizabeth Sherrill is of

youngsters whose world is made up of knife fights, sex orgies, narcotics, all the crimes in the book. Only complete conversion can save them, and it is conversion in the form of the Baptism of the Holy Spirit that David Wilkerson and the workers who have joined him help them seek—and sometimes find.

The work is carried on now in Teen Challenge Centers in Brooklyn, Chicago, Los Angeles, and a rehabilitation farm in Pennsylvania.

No television detective drama can top this story for tension, conflict, and the triumph of right.

"Three Cheers for Books!" is the not-very-original slogan for National Children's Book Week November 10-16. But if I am less than enthusiastic about the slogan, I could not be more serious in my appreciation of anything that encourages children to read more.

The audio-visual aids that are so effective in today's teaching worry me a little. When a story is laid out for



The Old World charm still found in Lapland comes through in this picture of Lapp children using a counting frame. It's one of many superb photos illustrating the new book Scandinavia.

This dramatic picture is just an idea-starter for participants in TOGETHER's newest Photo Invitational based on the hymn *This Is My Father's World*.



Are You a Shutterbug?

GLIMPSES OF the wonders of our Father's world are to be found not only in the wide-open spaces, but everywhere—even in your own backyard. For TOGETHER's eighth annual Photo Invitational, we invite you to submit slides best illustrating the words of the hymn, *This Is My Father's World* (No. 72 in *The Methodist Hymnal*). Although deadline for entries is not until February 1, 1964, fall is a fine season for color photography. So now's the time to get busy with your camera. Maybe one of your pictures will be chosen for use in the Photo Invitational pictorial next year!

Here are the simple rules:

1. Send no more than 10 color transparencies. (Color prints or negatives are not eligible.)
2. Identify each slide; explain why it was inspired by the hymn.
3. Enclose loose stamps for return postage. (Do not stick stamps to anything.)
4. Entries must be postmarked on or before February 1, 1964.
5. Original slides bought and all reproduction rights to them will become TOGETHER's property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned as soon as possible. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged.

Send all entries to:

Photo Editor, TOGETHER
Box 423, Park Ridge, Illinois 60068

you visually, you see it through the eyes of others rather than your own. And this can be a poor substitute for imagination.

Since we earthlings have yet to reach the moon, we can still imagine the Man-in-the-Moon is there. Ib Spang Olsen created a Boy-in-the-Moon, too, for his charming fantasy about the moon boy's errand to earth to find out about that "other moon" which the Man-in-the-Moon saw reflected in the water there.

The Boy in the Moon (Abingdon, \$1.50), for small fry, traces the moon boy's travels down past the stars, through a cloud, past an airplane, through a flock of birds, past the tree-tops, splash into the ocean. At the bottom of the sea he finds a round looking glass and takes it back to the Man-in-the-Moon. The story is friendly nonsense, and Olsen's text and illustrations are lighthearted. A five-year-old I am lucky enough to know assures me he and his seven-year-old sister have enjoyed it hugely.

For those who have always thought the fable of the grasshopper and the ant was unjustly hard on the fiddling grasshopper, John Ciardi has created a new version of the classic tale.

John J. Plenty and Fiddler Dan (Lippincott, \$2.95) contains some of Ciardi's most musical verse and is illustrated by sensitive pencil drawings by Madeleine Gekiere. If you buy it for a youngster, I warn you, you are likely to keep it for yourself.

Many persons assume that Protestants gave America religious liberty. Take the word of a "historian's historian," the men who had most to do with it were Thomas Jefferson and James Madison, both Deists—and rationalists.

Sidney E. Mead authoritatively documents his evidence in *The Lively Experiment* (Harper & Row, \$4). As an experiment was how Jefferson viewed religious freedom.

Anyone who wants to be religiously informed should realize that America stumbled into religious liberty. He should find out how the alliance of pietism and rationalism set church-state foundations; then how pietism switched to the orthodox groups to entrench denominationalism; that the Jeffersonians were bent on church-state separation to thwart the Federalist Congregationalists; how the frontier and space made churches in the U.S. different from those in Europe; how practical affairs put their stamp on Protestantism; how democracy became as much a religious factor as did worship; why Protestants evolved their concept of ecumenical co-operation rather than organic union; and

the dozens of other fascinating facts. Professor Mead points out that U.S. democracy rests upon four fundamental beliefs: in God, in the people, that the will of the people is the best clue to the will of God, and that truth emerges out of a conflict of opinions. He shows how the idea of progress became intertwined with Protestantism.

An important point he makes is that a church has no legal existence as a church in the U.S., but is represented by a civil corporation! And he traces how unbridled free enterprise warped Protestantism until the social gospel brought redemption.

Much of Dr. Mead's revelations on the parallel shaping of Christianity and democracy in America will rankle devotees of the old-time religion, but his book compels the reader to take a fresh look at contemporary churches.

Like the old-time circuit rider, the old-time pack peddler has disappeared from the American scene, but Harry Golden gives those early merchants a heartwarming salute in *Forgotten Pioneer* (World, \$4).

"The story of the peddler," says Golden, "is essentially the story of American immigration. Some of the peddlers never moved from the reaches of a few square city blocks while others ranged the whole continent."

He writes of three: one from the South, one from New England, the third, German immigrant Levi Strauss, who "invented" the Levi's or denim



As Harry Golden's uncle cleared U.S. immigration, a peddler sold him a clock. From the book, *Forgotten Pioneer*.

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by Ruth M. Berry

The story of a divided house, and of the efforts of the Protestant wife and Catholic husband to keep their love intact against the powerful pulls of their different convictions.—"Every young person should read this book before he or she falls in love. All parents should read it."—Baptist Sunday School Board. **Paper, \$1.25**

WHO'S BEAT?

by Betty Carlson

Stating that "no one needs to be beat," the author describes the "sad-faced squatters" and "the loners who go, go, go." Her message is compelling and full of the faith and courage which opens up "the Golden Gate." **Paper, \$1.75**

FORTRESS PRESS

Philadelphia 29, Pa.

Rascal, Sterling North's warmhearted memoir of a boy and a raccoon, was winner of the Dutton Animal Book Award for 1963 and is a best seller.



pants so popular with the youth today.

Golden has an inimitable way of drawing the reader along with him, and this, as in all Golden's other books, is an enjoyable trip.

A raccoon who ate at the table in a high chair and a crow who cached his treasures in the steeple of a Methodist church were only two of Sterling North's boyhood pets. He also had a Saint Bernard, four skunks, woodchucks, and cats.

It is the little coon who is the hero of North's re-creation of those days in Wisconsin just at the end of World War I; and to me, Barnabas, *Rascal: A Memoir of a Better Era* (Dutton, \$3.95) is one of the most engaging boy-and-pal books I have come across in a long time.

Racing down hills in the basket of 11-year-old Sterling's bicycle, Rascal, with the natural black goggles circling his bright eyes, looked like Barney Oldfield. Together, he and Sterling swam in the cold waters of Lake Koshkonong and fished the nearby streams. In fact, they were inseparable, boy and raccoon, until the inevitable day in May when Rascal first heard the soft trill of a female raccoon in the woods.

It is frank talk you will find in *Men, Women & Marriage* (Doubleday, \$3.95). Ernest Havemann writes not with the professional jargon of the expert but with the down-to-earth common sense of the layman who has made himself thoroughly familiar

with a subject. The bulk of his writing over 25 years has been in related fields.

The book, he says, "will not tell you what you should or should not do. All of us do the best we can. If we could do better, none of us would ever have any problems."

Nor does he claim any easy rules or magic formulas: "It is simply a book of information," he says modestly. Nevertheless, some of the information can be well taken as advice. For instance:

Americans expect too much of marriage, he believes. Consequently, the first step in learning to be happy though married is to cast aside illusions.

Next, all happily married people have to learn to accept themselves and each other for what they really and honestly are.

That is not only good advice for married people. It is equally good advice for single people adjusting to a job and other circumstances of life.

As pastor of Christ Church, Methodist, New York City, Harold A. Bosley holds one of Methodism's most famous pulpits. Thus, any book of sermons by him is one to look for.

He Spoke to Them in Parables (Harper & Row, \$3.50) is a collection of eloquent discussions of the stories with which Jesus did his teaching. "His parables are windows through which we view, first, a landscape with live people moving about on it, then, almost simultaneously, the vast new

horizon of God's will enfolds and includes the human one," Dr. Bosley says.

Even in our overinstitutionalized age, the tireless genius who turns a dream and a shoestring into triumphant reality, has not passed from the scene.

The sometimes irascible, always hopeful Joe Maddy, founder of Interlochen, is a wonderful example. The ups and downs of his famed music camp in Michigan are told in *Joe Maddy of Interlochen* (Regnery, \$4.95) by Norma Lee Browning.

Joe Maddy is a Methodist (see *Unusual Methodists*, July, 1961, page 22). At 18, he was the youngest member of the Minneapolis Symphony. His place in the music world now is secure—he was invited to bring his

The Retarded Child

National Retarded Children's Week begins November 10. On pages 28-32, you can read what the church is doing for the youngsters who think and act more slowly than normal ones. For more reading, the National Association for Retarded Children, Inc., recommends:

A Proposed Program for National Action to Combat Mental Retardation, by the President's Panel on Mental Retardation (U.S. Government Printing Office, 65¢).

Retarded Children Can Be Helped, by Maya Pines (Channel Press, \$5 bound, \$2.50 paper).

The Culturally Deprived Child, by Frank Riessman (Harper and Row, \$3.95).

The Mentally Retarded in Society, by Stanley P. Davies and K. G. Ecob (Columbia University Press, \$6).

The Mentally Retarded Child at Home, by Laura Dittman (U.S. Government Printing Office, 35¢).

This Is Stevie's Story, by Dorothy Murray (Brethren Publ. House, \$1).

young musicians to the White House—and there are plans for a peace tour of Iron Curtain countries.

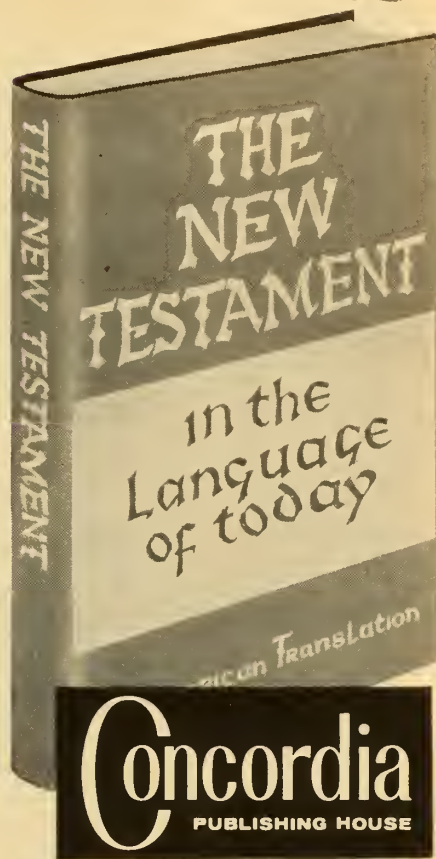
Encouraged and backed by W. Clement Stone, the financier, Dr. Maddy and Interlochen have branched out into drama, dancing, and other art forms.

It is early to be telling you about it, but I have learned that a history of American Methodism will be published next April by Abingdon Press.

A distinguished list of authors will write the various chapters of the three-volume work.

—BARNABAS

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IT'S FOLK MUSIC FOR ME

By LARRY HOTHEM

*A favored pastime of students
is getting together for a hootenanny
—the folk singer's equivalent of
an old-fashioned songfest.*



IT WAS late of an afternoon when a friend and I trudged to a plaza of Managua, Nicaragua.

Sitting cross-legged, we began to strum our guitars and sing North American folk songs. Within minutes, we were surrounded by curious townspeople, one of whom hesitantly showed us his own guitar. Then for a couple of hours we traded folk songs before applauding listeners insisted that my friend and I join them for supper. One man even put us up for the night in his home.

This is typical of how folk singing serves as an international language. In my own travels, my guitar has been a passport to interesting places and people. Several

times, I've done Little Tommy Tucker one better—I've sung for both breakfast *and* supper!

For a long time, I had searched for the perfect hobby—entertaining, relaxing, educational, and inexpensive. Then, four years ago as a college freshman, I was introduced to folk singing.

After a long evening of study, many students would get together for a hootenanny—the folk singer's musical equivalent of a bull session. When I sat in on my first “hoot,” I was impressed by the vitality and sensitivity of both the music and the singers—and by the obvious enjoyment of the listeners.

One singer recommended several records and let me practice on his

guitar. Several days later, I had a sore throat and weary fingers from too much singing and strumming. But I could play a half dozen songs—with only a few mistakes.

At that time, I did not know that folk music would become so fascinating that I'd spend all my spare moments practicing and sharing songs with other “folkniks.” I got in the habit of relaxing by picking up my guitar, strumming several chords, and launching into a song fitting my mood of the moment. It's a good form of emotional release—especially just before an exam!

I have plenty of songs to choose from, for folk songs cover everything from apple cider to atomic bombs—hundreds of plaintive or

rollicking songs besides such favorites as *Barbara Allen*, *Pop Goes the Weasel*, and *Skip to My Lou, My Darling*.

Just what is folk music? It's people's music. For the most part, folk songs were created long ago by persons whose names have been forgotten—but whose words and music were remembered and passed on by other singers.

THE songs tell of happiness and suffering, of important events and special people, of the humdrum things. There are river songs, railroad songs, sea chanteys, hillbilly songs, Negro spirituals and white spirituals, campfire songs, national songs, dance types, marching songs, and work songs. Singing about routine tasks helps make them easier—which is how work songs begin.

A good folk song is not necessarily very old. *Scarlet Ribbons* was written only a few years ago, but its simple melody and haunting words soon made it a standard repertory item. *Sixteen Tons*, popularized by Tennessee Ernie Ford, probably will join the mainstream of folk music because it grippingly expresses the elemental feelings of plain people—in this case, the daily problems of a mine worker.

The uninitiated sometimes confuse country and Western music with true folk music. The former usually have a beat, and most of the popular ones were turned out by known professional composers. Some cowboy songs, however, can be included in folk music.

Much folk music has a religious touch—an allusion or an appeal to God. Among the religious folk songs are *Nobody Knows the Trouble I've Seen*, *Hard Traveling to Mount Zion*, and *Swing Low, Sweet Chariot*, and *Poor Wayfarin' Stranger*.

"The camp meeting, where religious excitement reached its highest pitch, was a prolific source of spiritual songs or hymns," says Ralph Leslie Rusk in *Literature of the Middle Western Frontier*.

"Perhaps few occasions anywhere ever afforded a closer approximation to the conditions of the mythical choral throng of the folklorists than did such meetings, in which emotions were so deeply stirred that conventional restraint was forgotten. Songs to suit the need of the moment were often improvised in

the preaching stand, and never had existence except in oral form, or, at best, in manuscripts that soon perished."

The original "mother" songs soon had many offspring as singers changed words or notes to suit their fancy. Some songs—like *Barbara Allen*—have as many as 300 versions, all related in some way. If one person tried to sing all the known verses to the great railroad song *John Henry*, his voice would give out before he sang them all.

Rusk cites *The Pilgrim's Songster* as one of the earliest collections of that kind. It first appeared in 1804 as the work of John A. Granade, a Methodist itinerant preacher on the Tennessee-Kentucky border. It contains an account of his own transition from religious melancholia, resulting from a conviction of guilt, to the ecstasy of conversion.

Is folk music difficult? Not at all. Most persons can pick up the fundamentals in a few days. No special training or musical ability is needed, for folk songs were meant for anyone who feels like singing.

The oft heard excuse, "I can't sing," has no place in folk music, for there are even "talkin' blues"—a type of music in which the "singer" simply talks with guitar or banjo background music.

Is folk singing expensive? Nope! I may buy an occasional folk album or a special book of foreign folk songs, and once a year I get new guitar strings. My one problem is how to select for my record collection only a few of the hundreds of good folk-music albums, or deciding which songbook to buy.

Nearly all folk singers begin the same way I did—with a desire to sing and a secondhand guitar. I started with simple melodies, and gradually moved to more difficult songs. Now I collect a lot of musical material during vacation travel, using a notebook and a portable tape recorder.

Elaborate equipment is not needed by the aspiring folk singer. The basic instruments are guitars or banjos, both easily found at inexpensive prices in music stores, pawnshops (never pay the asking price!), or attics. With some shopping around, a fairly good guitar often can be purchased for as little as \$10.

How many folk singing enthusiasts are there? The best estimate

is that there are half a million in the United States. Not all of them play guitars or banjos, or even sing. They just like folk music. Sales figures indicate that there are at least 40,000 to 50,000 persons who play folk music—professionals and amateurs.

Folk songs are at home wherever there are people. I can sing to myself late at night, accompany a group around a campfire, or join other folk singers in "hoots."

Not long ago, several friends and I attended a Methodist Youth Fellowship meeting in a church near the Ohio State University campus in Columbus, Ohio. After the meeting, we gave out with a few Kingston Trio numbers, and before long the magic of folk music had everybody joining in the "hoot."

Folk songs have given me memorable moments. After speaking about folk music before clubs and school groups, I've followed with singing—usually warming up with selections such as *The River Is Wide* and *Darlin' Cory*, then letting the group swing into *Coming Round the Mountain* and *Down by the Riverside*. I've also entertained at parties and have given guitar and song lessons to beginners.

I had never thought of folk music as being educational—but it is. When I hear unfamiliar words in songs, a little dictionary scanning adds to my knowledge of a culture, a place, or an event. I've also learned a bit of history. For example, *Pastures of Plenty* portrays itinerant workers who move with the harvest seasons, and *Follow the Drinking Gourd* tells of Negro slaves who used the Drinking Gourd—the Big Dipper—to point their way to the north and freedom in Canada.

IF YOU are thinking about folk singing as a hobby, you need not rush out now and buy a guitar. First, listen to some good folk music records. I suggest that you buy a record by The Journeymen, Odetta, or Peter, Paul, and Mary. Put the record on the hi-fi set, relax in a comfortable chair, and close your eyes.

After you listen to a couple of songs, a strange compulsion will send you hurrying away to the nearest music store. You can play the other side of the record when you return—with your guitar!

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NEWSPAPER: Hazel Connell, 21 Crescent St., Whitman, Mass. (monthly publication for shut-ins).

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WRITING: Mrs. Lisle E. Stewart, R. 1, Box 343, Whitehouse, Ohio 43571 (corresponding with wives of ministers here and abroad).

Please be patient if your entry is missing. Just keep watching; we won't forget. But . . . if you haven't yet sent us your name, and would like to, just write to Hobby Editor, TOGETHER, Box 423, Park Ridge, Ill. 60068. Just one hobby to each letter, please!—Eds.



Letters



Barbara Heck pleads with Philip Embury to resume preaching.

Why Captain Webb Is Methodism's 'No. 1 Layman'

PHILIP ZIMMERMAN

Tucson, Ariz.

I see *TOGETHER* gives the palm for being "No. 1 Layman" to Capt. Tom Webb, the one-eyed warrior who became a Methodist. [See *One-Eyed Capt. Tom Webb: He Was Our No. 1 Layman*, October, page 26.]

But shouldn't Barbara Heck be accorded that accolade—not for reasons of gallantry, but history? And what of Philip Embury, the lay preacher she needed into action there in New York back in 1766, whereby and wherefore a Methodist Society was launched and, presently, a chapel built—now John Street Methodist Church?

Good questions, those—and interested readers are referred to the splashy attention given to Barbara Heck and Philip Embury with Floyd A. Johnson's watercolor scene above [Barbara Heck Makes a Point, April, 1961, inside cover].

These two personages have long been known because of their association with early Methodism in America. Their fame is solid. It denigrates them not one whit to praise Captain Webb, however. Our assessment of that worthy warrior is based upon the opinion of the great Methodist historian, Dr. Abel Stevens, who wrote:

"To Embury unquestionably belongs chronological precedence, by a few months, as the founder of American Methodism, but to Webb belongs the honor of a more prominent agency in the great event; of more extensive and effective service; of the outspread of the denomination into Long Island, New Jersey, Pennsylvania, and Delaware; the erection of its first chapel, and the introduction of Wesleyan itinerants. Aside from the mere question of priority, he must be considered the principal founder of the American Methodist Church."—Eds.

Verdict on 'Methodist Europa'

DAVID FOOT NASH, Vice-President
The British Methodist Conference
Plymouth, England

I think *Methodist Europa* [June, page 35] is a triumph!

We especially appreciate this word from British Methodism's No. 1 layman for 1963—for Mr. Nash, who is a distinguished solicitor [lawyer], as vice-president of the conference holds the highest and most-honored position open to a British Methodist layman.—Eds.

Dr. Mott Thrilled Dr. Garbee

EUGENE E. GARBEE, President
Upper Iowa University
Fayette, Iowa

We are very much interested in John R. Mott: Spokesman for Ecumenicity [September, page 28].

It was my privilege to visit with Dr. Mott on three occasions when he visited Upper Iowa University after my becoming president in 1952. I now realize how fortunate I was to have had these opportunities. He was a great character,

and Upper Iowa University is proud of his having attended this college.

He told me on one occasion that it was in the third floor room on the northwest corner of what was known then as College Hall (now Alexander-Dickerman Hall) that he had the idea of taking the Young Men's Christian Association around the world. It was a thrilling experience for me.

Upper Iowa University was founded in 1857 under Methodist auspices, but since 1928 has not been church-related. Dr. Mott, as the article noted, was a renowned Methodist layman.—Eds.

S. America to Go Communist?

JOHN O. GROSS, General Secretary
Division of Higher Education
Methodist Board of Education
Nashville, Tenn.

Protestant Opportunity in Latin America by Robert Burns, president of the University of the Pacific, [September, page 14] is extremely important and very timely.

His analysis indicates that the evangelicals have a mission in South America but are handicapped by a lack of top leadership. This leadership, if ever obtained, will likely come from the bottom of the social heap; and it is at this point that the work of the church may prove most significant. Unless new leadership can be secured in time, South America will go Communist—by default.

It is slowly becoming evident that the resources of the whole church are needed for its world missions. Dr. Burns' leadership in founding Covell College shows how resources of the church's educational leaders can be used.

Plaudits for Suné Pictures

RUTH WRIGHT
Great Neck, N.Y.

I am writing in reference to the letters in the June issue [page 70] criticizing Suné Richards' *Children of the Old Testament* [March, page 35] as artificial. I did not feel this way about them—and I am particularly averse to anything artificial.

My nieces and nephews also were impressed. For the first time, they really wanted to know about the Bible characters because they seemed like children in their own world of friends.

Is the Love Label 'Depraved'?

RICHARD H. PARVIN
Clearwater, Fla.

What a shame that brilliant creative talent uses the movies to pound home the theme that adultery and licentiousness are normal. If the situation improves, as Bishop Gerald Kennedy forecasts [*Hollywood Has Problems, Too!* July, page 14], it won't be because of



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industry leaders' moral responsibility but because box-office receipts drop off.

Hollywood has turned one of our most precious words—love—into just another four-letter word. I object to the "adult" classification for socially irresponsible fare. Let's use "depraved"—not fit for Christians of any age!

Barth Gave Her a Bonus

MRS. ROLLO SCHERMERHORN
Milton, Wash.

While giving myself a manicure and waiting for the nail polish to harden, I reached for a magazine to read. I thumbed through the handiest one—August TOGETHER—stopping when I came to Karl Barth: *Theology for a World in Crisis* [page 19]. I wondered, "Who is Karl Barth?"

The nail polish has long since hardened and I am still reading and re-reading the paragraphs which set forth such new thoughts and horizons that my mind and heart are racing. If for no other reason than its articles make some of us lazy ones think, TOGETHER is a must! I am proud of our Methodist magazine—and every month for a different reason.

Was Cartoon Sacrilegious?

MRS. MAURICE JOHNSON
Sheridan, Ind.

May many letters be written protesting the sacrilegious cartoon by Charles M. Schulz in *Teens Together* [August, page 38], which slyly belittles the Holy Word of God.

This cartoon emphasizes that Holy Writ ought to be studied for its guidance, whereas many persons misuse it by trying to pick out passages which bolster their erroneous notions, whims, or prejudices. Mrs. Johnson's was the only protest letter we received.—EDS.

'Not Ceremonies and Notions'

JOHN PARSONS
Washington, D.C.

You have done modern Christianity a service by reviving the sermon *Catholic Spirit* [October, page 43], by John Wesley, who founded Methodism and still is its clearest voice.

I wonder how many TOGETHER readers know of the Wesley hymnal—one of many—informatively titled *Hymns and Spiritual Songs, Intended for Use of Real Christians of All Denominations*. What is remarkable is that it was published in 1753 when ecclesiastical acrimony was common. In the introduction, Wesley lamented "the innumerable mischiefs which have arisen from bigotry," then added these winsome words: "When will all who sincerely fear God, employ their zeal, not upon ceremonies and notions, but upon justice, mercy, and the love of God! The ease and happiness that attend, the un-


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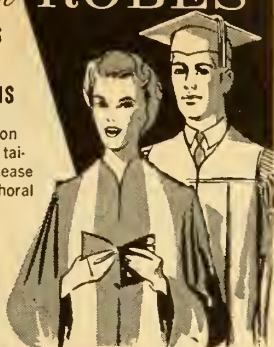
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speakable advantages that flow from a truly catholic spirit, a spirit of universal love [which is the reverse of bigotry] . . . might recommend this amiable temper to every person of cool reflection."

Truly, It Was Love

MRS. LUCIAN F. SIERA
Gatlinburg, Tenn.

As self-appointed spokesman for native and naturalized Smoky mountaineers, I offer a grateful thank you for Herman Teeter's *To the Smokies*—*With Love and The Land of Junaluska* [July, pages 34, 35]. The combination of his words and George P. Miller's pictures caught the essence of the Smokies. Only with love was this possible. It was like reading a beautifully illustrated psalm.

In visiting the Smokies after eight years, Mr. Teeter will find many changes—spelling progress to some, a sense of loss to others. The Smokies maintain their special affinity with their Creator and remain constant—even with their shifting moods.

Mrs. New Jersey Thrilled

MRS. ROY DE VRIES
Clifton, N.J.

What a thrill to find myself listed among the *Methodists in the News* [July, page 12]. My husband and I met 50 other couples from every state at Miami Beach during the Mrs. America competition. We were especially delighted to get acquainted with the Leigh Traylors (she is Mrs. North Carolina), who are active Methodists.

Mrs. De Vries is Mrs. New Jersey of 1963.—Eds.

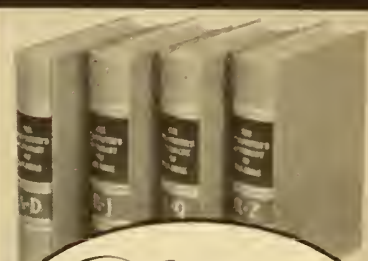
Re Liquor at Dickinson

CHARLES H. LIPPY, Vice-President
Student Religious Affairs Council
Dickinson College
Carlisle, Pa.

I was disappointed by your article *Philadelphia Conference Halts Dickinson College Aid* [News, August, page 7]. The article did not present the total picture. The amount involved is only \$3,800, not \$25,000.

There has been an unpleasant social environment at Dickinson as well as at nearly all the Methodist-related colleges with which I have had contact. The proposed change [allowing students 21 or older to drink at chaperoned parties in fraternity houses Fridays and Saturdays from 5 p.m. to 1 a.m.] represents an experiment; it is not final, but it does represent a significant attempt by faculty, administration, and students to work co-operatively and creatively to help correct an unfortunate situation which built up over a long period of time. President Howard L. Rubendall is

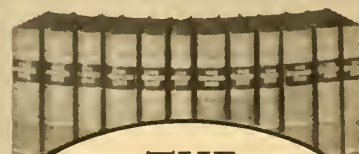
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to be commended for facing up to the problems which are confronting all church-related institutions of higher learning.

Religious News Service reported that \$25,000 aid was cut off. It inferred that the total came from the Philadelphia Conference. Subsequent inquiry of Methodist sources reveals \$3,500 contributed by the Philadelphia Conference the previous year. About \$5,000 was cut off by the Western Pennsylvania Conference this year. The Central Pennsylvania Conference voted to consider withholding support for colleges which allow students to use alcohol but did not mention any institution. It contributed \$18,940 to Dickinson last year, according to official sources.—Ebs.

'Undeserved Public Censure'

H. LLOYD JONES, JR.

Assistant Director of Admissions
Ursinus College
Collegeville, Pa.

As a Methodist layman and a faculty member-administrator at a church-related college, I must protest the news article about Dickinson College. The Philadelphia Annual Conference acted in a precipitous, arbitrary, and unchristian manner in rescinding its pledge to the college.

I feel that the church owes support and encouragement to its colleges, not violent and abrupt punishment for a situation which arises out of our social milieu and which has been a constant and ever-present problem in all colleges and universities for many years. The problem is a complex one, and cannot be solved by hasty and public action.

It would seem to me that a better course of action would have been for a committee to study the problem as it exists in all Methodist colleges, then quietly and patiently work toward a solution.

As a result of this action and of the publication thereof in TOGETHER, Dickinson College has been subjected to unique and undeserved public censure.

Iwan—A 'Methodist-Moslem'

MRS. ALBERT J. HENDERSON
Coraopolis, Pa.

Since I have always been a Methodist—and an active one—I was very happy that my article *The American Field Service: An Exchange of Love*, appeared in TOGETHER [August, page 46]. That it is reprinted in *Readers' Digest* in September is a special sort of "family" honor.

Iwan, our Indonesian son, called himself a "Methodist-Moslem." Every Sunday for 10 months he attended church school and services and often MYF meetings—even occasionally ushering at services. He was still a



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Complete with envelopes

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CLASSIFIED ADS

HELP WANTED

SANTIAGO COLLEGE, Santiago, Chile is seeking a supervisor of Elementary Education for a two year contract. Room, board, transportation, small salary and challenging job furnished. Would work with 18 teachers. Department has a principal. Woman between 35 and 60 would qualify. Remedial reading training an asset. Needed in February. Write: Director, Casilla 130-D, Santiago, Chile.

FIRST METHODIST CHURCH, Blackwell, Oklahoma, invites applications for position of Director of Music-Director of Youth Activities; salary open to \$6,200.00 yearly. Direct inquiries to Rev. Phil Wahl, pastor.

MISCELLANEOUS

WRITE A MISSIONARY. For Methodist addresses write: P. O. Box 5765, Chicago 80, Illinois.

APOSTLES' CREED-PIANO VOCAL. Song for every Christian home and church. Sheet Music, \$1.00. Robert R. Jones, 715 Garfield St., Topeka 6, Kansas.

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McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices **POSTPAID**:

1st Reader	\$2.50	4th Reader	\$3.50
2nd Reader	\$2.75	5th Reader	\$3.75
3rd Reader	\$3.25	6th Reader	\$4.25

OLD AUTHORS, Dept. TR-11, Rowan, Iowa



Iwan (center): A Methodist-Moslem!

Moslem when he went home to Indonesia, but his church experience here had been meaningful to him. Recently he wrote, "Last Sunday I visited a Methodist church, and as we sang the familiar hymns I felt like I had come home."

I am sending a copy of **TOGETHER** to both Iwan and Christina—and I will save my own copy with a special sentimental feeling.

Christina, a Swedish girl, joined the Hendersons after Iwan left.—EDS.

CAMERA CLIQUE

It's not too late for football pictures. Even though the afternoon sun casts long shadows, you can record spectacular action and color.

Of course, you may not be so lucky as our photographer who watched the Green Bay Packers scrimmage while shooting pictures for Bart Starr, Pride of Green Bay [see pictorial, page 22]. But whether your interest is in a pro, college, high-school, or sandlot team, you'll find a challenge.

Many teams allow cameramen to shoot action closeup. But: don't stand in front of the bench; don't go onto the playing field; and don't get in anyone's way.

Prefocus your camera and use 1/500 shutter speed. With a normal focal-length lens, set the distance at 30 feet and photograph whatever action comes with that range. Even if you're confined to the stands, there are possibilities for normal focal-length lens—the kick-offs, halftime entertainment. With a 5x telephoto lens, you'll have the same advantage as a man on the sidelines shooting with a normal-length lens.

Now, check your favorite team's schedule and decide when you can go.

Here are photo credits for this issue:

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Help Save Children



"Forbid them not," said Jesus. You can aid in restoring them to health so that they may grow up sturdy young Christians. Make your dedicated annuity dollars available to support our hospitals for children and others throughout the world. A lifetime income is assured you by means of our

LIFE INCOME GIFT ANNUITY

Ensures the safety of your principal and the certainty of your return. Every six months comes your annuity check—never late, always the same dependable rate. By this means you joyfully administer as much of your estate as you desire while yet alive. You avoid worry, loss, trouble, costs and establish security and serenity as key notes in your life.

"Dedicated Dollars" FREE

Mail coupon for this attractive illustrated brochure which explains the Annuity Plan in detail. You can buy annuities in amounts of \$100 and up, as funds become available, and thus accumulate a source of income that can never be reduced and nothing can affect.



YES, please send free copy of "Dedicated Dollars" showing how I may accumulate a guaranteed life income and help heal children through the Annuity Plan.

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Fill in, Clip and Mail to Treasurer

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OF THE BOARD OF MISSIONS OF THE METHODIST CHURCH
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Give a Little Whistle

By LILLIE D. CHAFFIN

STANLEY was looking out the glass pane in the kitchen door when Mr. Dazzle gave a whistle. It was a special signal to Stanley.

"There's the milkman! There's Mr. Dazzle!" he called over his shoulder. "Mom, I'll be back soon!"

Splinter had already barked a greeting. Now, when Stanley opened the door, Splinter ran out, too.

"Any C.O.D.s this morning?" Stanley asked.

"Yes, and the first one goes to Splinter," Mr. Dazzle said.

"Collect On Delivery" was what Mr. Dazzle called the treats he carried. He nearly always had a pocketful of treats—biscuits for the dogs, carrots for the rabbits, nuts for the squirrels,

and seeds for the birds. If anyone had more of anything than he needed, he gave it to Mr. Dazzle. And Mr. Dazzle bought treats with his own money.

At the house next door, Mr. Dazzle delivered two quarts of milk and Stanley delivered a carrot to Whiskers, the rabbit. At the end of the block, all the C.O.D.s were gone, and Stanley and Splinter started home.

Each morning, Stanley and Splinter watched for Mr. Dazzle. And Mr. Dazzle almost always had treats to deliver. That is why it was a surprise one morning when Splinter growled. Stanley frowned.

A strange man was stopping at the driveway. When he came up to the back door, this strange man read the

note Stanley's mother had left in the milk bottle. Stanley opened the door just a tiny crack.

"Where is Mr. Dazzle?" he asked.

"I don't know," the man said. "I work for the milk company, and I go wherever they tell me to go."

The strange man came again the next morning. Stanley, disappointed, asked, "Where's Mr. Dazzle?"

"I don't know," the man answered.

"I wish I knew where Mr. Dazzle lives," Stanley said to his mother.

"You may call the milk company and ask about him," his mother said.

Stanley and his mother found the number in the telephone book. Stanley called the milk company. He asked for Mr. Dazzle's address.

A voice gave him the address. Then it added, "Mr. Dazzle has been transferred."

"Oh," Stanley said. "Did he want to be transferred?"

The voice did not answer. Stanley heard a click at the other end of the line.

"He didn't want to be! I know he didn't want to be!" Stanley said.

"Why not make up a C.O.D. and go to see him this afternoon?" his mother said.

At each house in the neighborhood, Stanley collected something for the C.O.D.—a big red apple, a slice of cake, some cookies, and a handkerchief. Then he wrote a note of thanks for the dogs, the rabbits, the squirrels, and the birds who used to get C.O.D.s from Mr. Dazzle.

Stanley delivered all the treats and the note to Mr. Dazzle's home.

"Did you really want to be transferred?" Stanley asked.

"Well, no, Stanley," Mr. Dazzle said, then explained, "you see, the company thinks we do better work if we are transferred once in a while. I've been your milkman for years, ever since you can remember. Everyone on your street is my friend. Now I am making some new friends.

"But you will like your new milkman," Mr. Dazzle added. "He is a fine fellow."

"I don't like him. He isn't friendly!" Stanley said.

"Mr. Tillson is only one new person to you, but everyone on your street is new to him," Mr. Dazzle told Stanley, and asked, "Have you been friendly to him?"

"No," Stanley said thoughtfully. "I guess I haven't. I was so surprised that you were not there that I was frowning and Splinter barked."

"I'll come and see you sometime, and you can come and see me," Mr. Dazzle said. "But give Mr. Tillson a chance, Stanley. I guess you didn't know that he can whistle, too, did you?"

Next morning, Stanley and Splinter were waiting. Stanley had a smile and a cookie. Splinter gave a little wag of his tail. Stanley asked:

"Mr. Tillson, can you whistle?"

"You know my name already? Then I must know your name, too," Mr. Tillson said.

Then Mr. Tillson whistled. It was a nice sound, almost like Mr. Dazzle's whistle.

"When you whistle each morning at this house, Mr. Tillson, you can know that Stanley and Splinter will be watching for you," Stanley promised.

That night, when Stanley said his prayers, he added these words:

"Thank you, dear Lord, for sending us good friends. Please help me be a good friend, too."

For Your Thanksgiving Dinner

You can make pretty place cards for your Thanksgiving dinner. Cut pieces of bright-colored art paper $5\frac{1}{2}$ inches long by 3 inches wide. Fold crosswise. On the front of each, paste a picture of a turkey, some vegetables, or autumn flowers, and the name of a family member or guest. Inside, print a verse, like the ones here, or make up others.

After all are seated at dinner, with bowed heads, each may read his verse.



T is for the thankfulness
In all our hearts today;

H is for the happiness
In what we do and say.

A is for always-humble
Souls the Pilgrims sought—

N is for never-ending
Gratefulness in our thought.

K is for all the kindness
Within our family;

S is for the simple things
The dear Lord helps us see.

G is for the giving of
Love to all our brothers—

I is for the interest
We have in each other.

V is for all the values
Within our neighborhood—

I is for the industry
We show in doing good.

N is for the nearness of
Jesus on whom we call;

G is for the gracious God
Who made and loves us all.

—LAURA DAVIS





Is thy heart right, as
my heart is with thine?
Dost thou love and serve
God? It is enough, I give
thee the right hand
of fellowship.
—JOHN WESLEY (1703-1791)

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After-Hour Gottings

"One time-honored custom which has lapped over into this modern age to weld the past to the present is the church supper," writes **Elmer Hinton** in his popular *Down to Earth* column in the *Nashville Tennessean*. He was commenting on a ditty sent in by a contributor who rhapsodized as follows:

*The suppers of the Ladies' Aid,
In the basement—hallowed spot!
They've caused my chest to go to waist,
And my waist to go to pot.*



A Methodist of talent, impressive proportions, and a contributor to *TOGETHER* [See *Uncle Gabe*, February, 1959, page 15], Mr. Hinton thinks his contributor's "poetic mood resulted from a visit that brought back memories, the kind which sometimes cause a person to get all mushed up with sentiment. Let's just be grateful that this earthy custom has survived the onslaught of change and sing a song of praise of the womenfolk whose wonderful dishes make church suppers possible."

While Methodists have no patent on the church supper, a few we attended recently give all other denominations a high mark to shoot at—and, of course, Methodist women made them possible. We were reminded last month, when *TOGETHER's* special Layman's Issue appeared, that someone said the church would be less than half a church were it not for the women. Such things as church suppers are only incidental, mere frosting on the homemade cake, so to speak, compared to the role women have assumed in Methodism during the past 90 years. An item in the Centennial Issue of the *CHRISTIAN ADVOCATE* [September 9, 1926] points out that until 1869 the abilities of Methodist women "were not enlisted, their sacrificial spirit was not tested, nor was their interest church wide . . ."

The date given—March 23, 1869—saw the Woman's Foreign Missionary Society organized. Only eight women were present in prayer and consultation in Tremont Street Church, Boston, but those eight became many millions. And if, in the years that followed, Methodist women produced church suppers that glow in memory, they also established schools, sent missionaries into every corner of the earth, healed the sick, converted the heathens, and did much for Woman herself by releasing a flood tide of intellectual and spiritual power.

In 1926, the *CHRISTIAN ADVOCATE* said, "Eastern society is in ferment, seething with new ideas and aspirations. Words depicting her [woman's] estate a half century ago—foot-binding, concubinage, infanticide, child marriage, widow persecution, the purdah system—are no longer frequent in the society's literature."

Young **Mike Rowland**, winner of *TOGETHER's* 1963 John Dickins Award [see page 17], was voted "Most Likely to Succeed" by his classmates before graduating from Jonesboro (Tenn.) High School in 1960. Now a senior at East Tennessee State University, he has things pretty well mapped out for himself: "I expect to graduate in August, 1964, and be commissioned a 2nd lieutenant in the U.S. Army (through the ROTC program). I will serve three years in the Army, and then I plan to come back to Tennessee and go to law school. After I earn my law degree, I plan to begin practicing law with the hope and aim of getting into politics . . ."

An early riser, as was John Wesley, the **Rev. Stephen Dill** of Montgomery, Ala., strolled around Lake Junaluska, N.C., one morning at five. There were the ducks, also early risers, as **this month's cover** shows.

—YOUR EDITORS



TOGETHER—the midmonth magazine for Methodist families.

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NOVEMBER, 1963



Bishop Wicke (center, facing camera), talks with minister-members of Job Opportunities for Brooklyn organization in picket line at Down State Medical Center, Brooklyn.

Methodists Join March

At least 10 busloads of area Methodists traveled to Washington, August 28, to join the civil-rights march.

It is impossible to estimate how many members participated, since many went in groups sponsored by local-church councils and civil-rights organizations.

In photos below, Dr. Eugene Smith in photos below, Bishop John Wesley Lord and Mrs. Porter Brown. Others are Bishop Charles Golden, Bishop James Matthews, and Dr. Ralph Sockman.

Placard carriers in photo, at right below, are, from left: the Rev. Robert Grant,

the Rev. Roy Hassel, Laymen Lawrence Ludd and Roy Kepler, and the Rev. Max Tow.

Dodd on Rally Program

As this issue of the *Area News Edition* goes to press, plans are being completed for the Human Rights Rally, September 29, at the New York Hilton Hotel.

Senator Thomas J. Dodd of Connecticut has joined the roster of speakers, which includes also Senators Javits and Keating from New York.

An account of the area-wide event will appear in the December issue of the news.

Eight New Ministers To Join Area Roster

Eight new ministers will become members of the merged New York-New York East Conferences at the annual session



Mr. Baker



Mr. Carrington

next spring, when all Delaware Conference churches become part of the merger.



Mr. Deas



Mr. Fisher

The Rev. Lester V. Baker is pastor of the Redeemer Methodist Church, 535 Herkimer St., Brooklyn.

The Rev. Charles L. Carrington is pas-



Methodist Information Photos

Area residents march in Washington with three Methodist bishops.



Methodist Information Photos

Ministers and laymen carry "rights" signs in civil-rights march.

tor of Brooks Memorial Church, 143-22 109th Street, Jamaica.

The Rev. Henri Deas is pastor of New-



Mr. Holmes



Mr. Johnson

man Memorial Church, 625 McDonough St., Brooklyn.

The Rev. Randolph Fisher is pastor of St. Mathew's Church, 36 Ann St., Ossining, N.Y.



Mr. Jordan



Mr. Watkins

The Rev. Edward H. Holmes is pastor of John Wesley Church, 379 Nostrand Ave., Brooklyn.

The Rev. W. P. Johnson is pastor of Butler Memorial Church, 719 East 223rd St., Bronx.

The Rev. C. Edgar Jordan is pastor of Trinity Church, 5 Wyanoke St., White Plains, N.Y.

The Rev. Readus J. Watkins is pastor of St. Luke's Church, 108 Guyon Pl., New Rochelle, N.Y.

Laymen to Scan Racism

The Racist Faith will be the topic of Dr. George D. Kelsey, professor of Christian ethics at Drew University, November 8, when he addresses a mass meeting of Newark Conference laymen in the Drew gymnasium.

Dr. Kelsey believes that race is the god of the racist and terms the dedication to more than one god "the spiritual tragedy of our time."

He is a graduate of Morehouse College and received his doctorate at Yale. He taught at Harvard before joining the Drew faculty in 1951.

Delaware Conference laymen are invited.

Some March—Some Pray

Some Methodists who could not go to Washington, August 28, for the historic civil-rights demonstration, spent part of the day in prayer.

Dr. Burnham H. Kirkland of First Church, Middletown, Conn., conducted a



Five-year-old Robert Duncan, son of the pastor, helps 101-year-old Bishop Herbert Welch break ground for new Grace Church in Wyckoff, N.J. Church was formerly located in Paterson but had to move because of urban renewal project.

Communion service at 7:30 a.m. and a prayer service at noon. The church was open from 7 a.m.-7 p.m. for persons to gather to pray for the marchers and the success of their mission.

A two-column advertisement was inserted in the newspaper inviting the public to "support this civil-rights demonstration with your prayers."

Bethel Plans Seminar

The Bethel Home, Ossining, N.Y., will be host, October 29, to the district superintendents of the New York and New York East Conferences for a seminar which will acquaint them with the work of the home.

A staff panel will discuss the following topics: *Longevity and Its Significance for Society, Advantages of Congregate Living, Basic Needs of Older Persons and New Agencies at Work, Building a Program in the Local Church for Older Persons, Administrative Procedures in Home Operation, Public Relations Between the Home and the Church, and Qualifications for Residency in a Home.*

Dr. Daniel D. Brox will be in charge, assisted by the Rev. Roy A. Goss, executive director of the Methodist Home in Danbury, Conn.; Miss Dorothy Merrill, director of activities at the Methodist Home in New York City; and Dr. Paul V. Maves, professor at Drew University.

Inspiration by Phone

If you need encouragement any Wednesday between now and December 4, call MU 4-5815 (New Jersey code 201) and you'll hear a 45-second inspirational message from R. Douglas Gillespie, Newark Conference lay leader.

The recorded message is provided by the Big Family YMCA of Paterson.

Crusade Receipts Mount

The New York Conference Development Crusade reports receipts totaling more than \$112,000 as of August 31, according to H. H. Darling, treasurer.

The Board of Pensions advanced the sum of \$25,000 for the construction of a caretaker's house at Camp Epworth and other camp development expenses, and the conference has repaid all but \$3,269 of that amount.

Drew's News



Dr. John D. Godsey, assistant professor of systematic theology, recorded and edited *Karl Barth's Table Talk*, to be published this fall by the John Knox Press.

A construction program in excess of \$2 million is under way, including two three-story dormitories and a one-story connecting commons building. An extensive addition to the existing University Center will be completed by January, 1964. The dormitories will accommodate 138 students, and each will include an apartment for a house director. One of these buildings will be assigned to men in the College of Liberal Arts and the other two to women in the college. The commons building will contain public lounges, student study and seminary rooms, and a multipurpose room for general use.

Dr. Allan R. Broadhurst, a 1958 graduate of the Theology School, who teaches communication theory at the University of Connecticut, is author of *He Speaks the Word of God*, a study of the sermons of Norman Vincent Peale.

Dr. Allan H. Gilbert, emeritus professor of English literature of Duke University, has been appointed visiting professor of English literature for 1963-64.

Marilyn Lee Stoner of Schenectady, N.Y., received a national Methodist scholarship of \$500.

Dr. Will Herberg, professor of philosophy and culture, appears four times on the White House Library List in the capacity of author, contributor, or editor.

President Oxnam has announced the appointment of John F. McFadyen as director of university development.

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Ten percent	\$3.12	78¢ each
Twenty percent	\$2.76	69¢ each
Thirty percent	\$2.52	63¢ each

(Fewer than ten percent but grouped and submitted through the church office: \$3.96 a year, cash with order.)

Second-class postage has been paid in Nashville, Tenn.



Paterson Evening News Photo

Community and religious leaders meeting at Eastside Church, Paterson, N.J., discuss narcotics problems. From left are the Rev. Joseph Ford of Wesley Church, the Rev. John Jameson of Eastside Terrace, Albert Kolheffer, and the Rev. Robert Gue, representing the Embury Church.

Instructor Named

Mrs. Alberta Cagnati has been appointed a part-time instructor of Spanish. She is a graduate of Montclair State College with a B.A. degree and has been taking advanced courses there.

Better Than a Sandbox

Better than a sandbox was the spading activity of Clifton, N.J., youngsters when ground was broken for the new Bella Vista church school and fellowship hall.

Knowing they were digging for a building they would occupy, the youngsters in photo below, from left, are: Yvonne LeBihan, Barbara Smith, Michelle LeBihan, Raymond Carpenter, Jr., David Bycheck, and David Boehm. Standing are Northern District Superintendent Forrest Fuess, Pastor H. Alden Welch, Building Chairman Michael Bycheck, and Thomas Gordon.



Herald-News Photo

Clifton, N.J., tots break ground for Bella Vista education unit.



Sketch of proposed Bella Vista church school-fellowship hall.

You, Too, Can 'Talk Back'

The TRAFCO television series, *Talk Back*, is being presented at 9:30 a.m., Sundays in October, November, and December on WOR-TV, channel 9, under the sponsorship of the Protestant Council of the City of New York.

The first half of each program is a filmed drama delineating a familiar problem. The second half is devoted to a discussion of the drama by a panel of four persons, with Jackie Robinson as moderator.

Two Methodists will appear in the series: Mrs. Emma Teague, on October 27, and Mrs. Margaret F. Donaldson, with Mrs. Teague on December 8.

Church groups are encouraged to "talk back" also, and discussion guides may be obtained from the Protestant Council, 475 Riverside Drive, New York, N.Y. 10027.

Dedicate Historic Site

Dr. Eldon H. Martin, alumni secretary of Vermont College, conducted a special service in front of a former Methodist edifice in Newbury, Vt., in connection with the town's bicentennial.

Dr. Martin dedicated a marker given by the Troy Conference commemorating the Newbury Seminary, birthplace of Methodist theological education in the United States. From this seminary sprang two schools of higher education: Boston University, and Vermont College.

Quote of Month

"Certain things can be done with laws . . . but these cannot give respect and they cannot give acceptance. The teachings of our Christian faith can."

CHARLES C. PARLIN
(to S. E. Jurisdiction laymen)

Trio in Missions Posts

Three area residents are among 27 persons who have begun two years of home-missionary service under the U.S.-2 program.



Miss Dilts



Mr. McNelly

Miss Dona Lee Dilts, a former resident of Schenectady, N.Y., is serving as houseparent at the Epworth Village Children's Home in York, Neb. She is a graduate of Tift College, Forsyth, Ga.

Victor McNelly of Roselle, N.J., is doing accounting work at Holding Institute, a Methodist mission school in Laredo, Texas. His father is minister of Wesley Church in Roselle.

Miss Lois Marie Heitmann of Mahopac, N.Y., is a missionary nurse at the Brewster Methodist Hospital, Jacksonville, Fla. She is a graduate of the School of Nursing at Methodist Hospital of Brooklyn.



Miss Heitmann

Becomes Education Director

Miss Ethel Johnson has resigned as associate secretary of the Board of Education of the New York East Conference to become director of Christian education at Bushwick Avenue Church, Brooklyn.



Veteran members receive symbolic pegs.



Parsonage moved to build a new church.

Wooden Pegs That Held Church Together 100 Years Saved

Wooden pegs which had held timbers and beams together were salvaged from the wreckage of the century-old church at Parsippany, N.J., and presented to two women who had done their part to hold things together during difficult days of the last fifty years.

From left in above photo are Miss

Emma Moller, a member since 1906; the Rev. Edward J. Wynne, Jr.; Western District Superintendent J. Mark Odenwelder; and Miss Mildred Cord, who joined the church in 1908.

The parsonage was moved 250 feet so that the new sanctuary can be built on its foundation. (See picture at right.)

New Horizons

A home for the resident superintendent of Camp Epworth, near High Falls, N.Y., has been completed and is now occupied, thanks to funds from the New York Conference Development Crusade.

Ground was broken for a new building at the Methodist Children's Home in Williamsville, N.Y.

Only a hole in the ground marks the spot where the Butler, N.J., church once stood—but the hole will soon be filled with the foundation for a new sanctuary.

Newton, N.J., Methodists marched from their old building to a new one on Ryerson Avenue.

The ribbon was cut at the new sanctuary in Chathan, N.J., September 29.

Honor Herbert Killinder

Kingston District ministers and their wives paid tribute to the Rev. Herbert Killinder upon the 50th anniversary of his ordination as elder. Since he retired in 1949, he has been supplying pulpits in the Hudson Valley.

Green Mountain News

Green Mountain College opened this year with an enrollment of 603 students. It is the largest enrollment in the history of the college.

A new \$650,000 dormitory for 82 students was officially opened.

The college conducted its second summer European Seminar during July and August. President and Mrs. Withey again accompanied the group, which visited the British Isles, Germany, Austria, Italy, Greece, Switzerland, and France.

Three additional instructors have been

added to the faculty: Dr. Alice C. Brown in social science, and Alvah Low and Miss Virginia Stevens in English.

The college recently received an anonymous \$10,000 gift for its development program.

Laymen Plan Assembly

Several area laymen are among the leaders planning the Twelfth Annual Laymen's Assembly of the Northeastern Jurisdiction. It will be held October 25-27 at the Ambassador Hotel, Atlantic City, N.J.

Charles C. Parlin of Englewood, N.J., will discuss the issues facing the 1964 General Conference.

The program committee is headed by Louis C. Hauser, New York East Conference lay leader, with Frederick K. Kirchner, Troy Conference lay leader, as co-ordinator. W. Carl Walton, former Newark Conference lay leader, is in charge of literature and will lead a workshop for district, associate, and local lay leaders.

Ministers who will participate as panel members and workshop leaders, respectively, are the Rev. Gordon L. Wilson and Dr. William H. Alderson of the New York East Conference.

Mowat Named 'Project' Chaplain

Methodists have joined four other denominations to provide a Protestant ministry for 20,000 persons housed in Rochdale Village, a new project on the site of the former Jamaica race track.

The Rev. William R. Mowat, of the New York East Conference, is serving as resident representative of the Queens Federation of Churches, sponsor of the ministry.

The Short Circuit

The Rev. Ralph M. Ross is interning this year as associate minister of the Burnt Hills, N.Y., church, under the sponsorship of the Student Interracial Ministry of Union Theological Seminary. He has completed three years at the Interdenominational Theological Center in Atlanta, Ga., as a Rockefeller Foundation scholar. He and his wife and four children live in Ballston Lake, N.Y.



Mr. Ross

Dr. John H. McCombe, Jr., formerly minister at Asbury Church, Crestwood, N.Y., has been named executive secretary in charge of church relations by the American Bible Society.

Twenty-five Methodist youngsters from Pueblo, Colo., spent four nights of their vacation in sleeping bags at Hanson Place-Central Church, Brooklyn, N.Y.

Members of St. Paul's Church, Northport, N.Y., honored their minister, the Rev. Robert A. Klein, upon his 25th anniversary in the ministry.

Mrs. Helen Gould, wife of the late Rev. Ivan Gould, has been named executive secretary of the Suffolk County Council of Churches on Long Island.

Dr. Ralph W. Sockman will return as guest speaker on NBC's National Radio Pulpit as it celebrates its 40th anniversary in October, November, and December.

Members of Trinity Church, Windsor, Conn., received a farewell letter from their mortgage, which starts "For you this is a festive occasion. From 1959, you have looked forward to this day of my cremation." It closes with a plea to continue growth and program: "... the higher the goal, the more earnest is the effort and the greater the joy of accomplishment."

A Methodist Men's Club charter was presented the A.M.E. Zion Church of New Haven, Conn., by J. Harold Hamilton, lay leader of the New Haven District.

Thanks to the resourcefulness of a group of Newark Conferences JIFs, Camp Aldersgate has a fireplace for its picnic area and a new chain saw. The youngsters raised more than \$200 for the needed objects. An MYF conference raised \$360 to buy a dozen charcoal burners.

In Memoriam

New York Conference
Wilbur R. Meeker—retired
Coxsackie, N.Y.
August 16, 1963

Walter J. Leppert
Ridgewood, N.J.
September 11, 1963



An Evening in the Park

Tonight God spoke . . .

*Through the crisp, cool breeze, swaying trees, and falling leaves.
He spoke, and I heard him there in his great outdoors.
I heard him and my cares fell away
My heart was thrilled and happiness filled my soul.*

*Oh how I wish that I might hear him speak more often,
Through the autumn leaves, or acorns adorned with fancy hats
Just lying there and waiting, or
Through the beautiful leaves with blending colors,
Through a chipmunk scampering away with his treasures—
Or through the white, fluffy clouds drifting on a sky of blue.*

*My God, I pray that I will be more in tune with thee
That I might hear thee speak more often.
Thou art always there—it is I who wanders away
With thoughts, and everyday duties, and worries, and anticipation.
Fill my very being with thoughts of thee
That I will always be able to say,
“God spoke tonight,
And I heard him,
And my cares fell away.”*

—MAXINE STEWART



Only a make-believe squaw is Lana Mims, but her tepee and the brave's warbonnet are authentic, and the rabbit she's roasting is a real one.

HOMECOMING, TEXAS STYLE

WHEN late October comes to Abilene, Texas, colorful tepees spring up overnight on the McMurry College campus, a tomtom throbs, and for two days an Indian village is alive with students suddenly transformed into impassive squaws or bold warriors in feathered warbonnets.

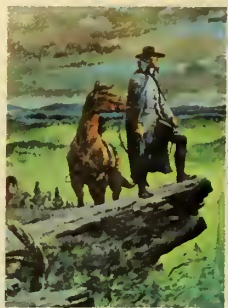
It's all authentic—so much so that one authority called it “the most accurate reproduction of an Indian village I have ever seen.” Certainly the Methodist-related school's annual event is in sharp contrast to the usual college homecoming.

McMurry's Indian village has been a highly competitive tradition since 1951. Participating groups spend months researching Indian lore, and their handiwork is judged for neatness, originality, and authenticity. Not only do the collegians emerge with a better understanding of the first Americans but it's an easily learned history lesson for some 10,000 school children who visit the village each year.

When the huge council fire blazes here at night, McMurry's modern campus will vanish beyond its circle of light, and centuries will melt away.







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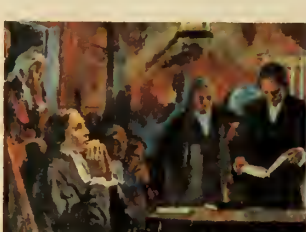
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